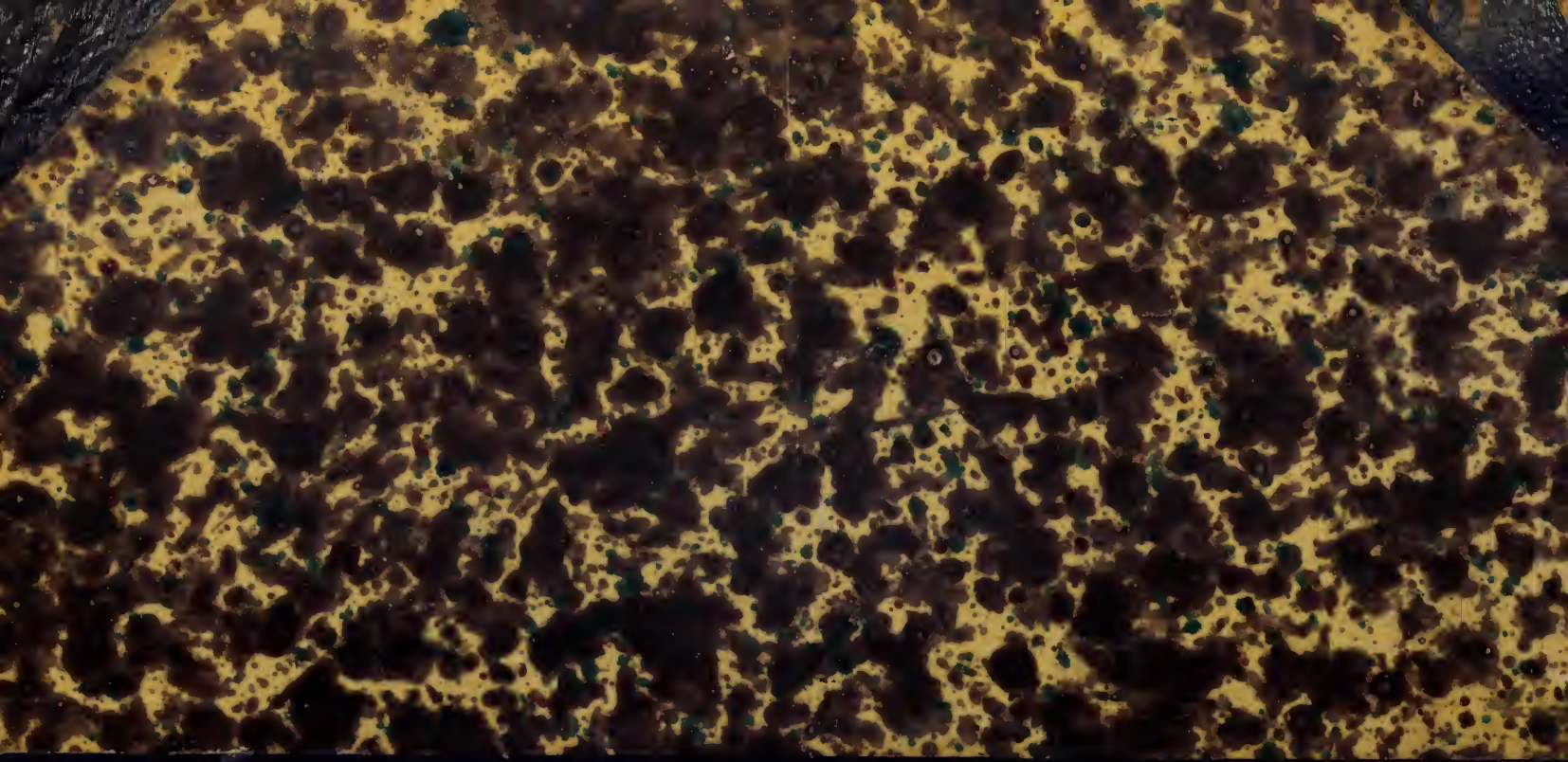

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PLEA FOR THE MONTHLY CONCERT.

A SERMON BY REV. A. L. STONE, D. D.

The following discourse, preached in Park Street Church, Boston, on the first Sabbath in April last, and kindly furnished for publication in the Herald, at the request of one of the Secretaries of the Board, who heard it, presents a "plea for the monthly concert," which may well profit many outside of the congregation to which it was addressed.

Acts, xiv. 27.—"*And when they were come, and had gathered the church together, they rehearsed all that the Lord had done with them, and how he had opened the door of faith unto the Gentiles.*"

For graphic and even romantic interest there is no other book of the Bible that surpasses this book of the *Acts of the Apostles*. As its name indicates, it is a book of action. You are led by it along a story of marvellous adventures. There is not one dull chapter. Every page is stirring and eventful. Neither history nor fiction ever traced a chronicle more crowded with strange and thrilling scenes. And the line of adventure is not, either in its inspiration or its consequences, frivolous and transient. The scheme that marshalled the journeyings and the sufferings of these heroic actors was nothing less than to "open the door of faith" to nations ignorant of Christ and his salvation. What a lyric and picturesque touch of the pen of Luke in this expression—"opening the door of Faith." A door of light upon deep darkness,—a door of deliverance for the bondmen of superstition and idolatry, —a door beneath whose grand arch, and through whose stately portals, the long bright procession of the Christian virtues should enter in and possess the realms of barbarism, degradation and cruelty. Perhaps it will be popularly, though it cannot be to Christian hearts, a less taking version if we say it is a record of missionary labors, missionary trials, and missionary successes. It is the first volume of the long work of the Church in obedience to that command, at once so full of the love and the authority of Jesus, "Go ye into all the world, and preach the Gospel to every creature."

In the scene outlined in our text, we are introduced into a missionary meeting, whose special purpose is the communication of missionary intelligence. To the disciples at Antioch belongs the honor of the first mission ever sent forth by a Christian church. Moved by the Holy Ghost, with fasting and prayer, and the laying on of hands, they had set apart Barnabas and Saul to the missionary work. (You read concerning this inauguration service at the beginning of the present chapter.) From such "Farewell" these two intrepid brethren had gone forth from city to city, with various fortune, through perils and sufferings, with ever increasing boldness, preaching the death and resurrection of Jesus, and salvation through him. At length, after persecutions and stonings, rejected of the Jews but with great and good success among the Gentiles, they had completed their tour, and now stood again among their brethren at Antioch. The whole church came together to hear these returned missionaries. There was no need of urging an attendance upon that meeting. None said, "It is only a missionary meeting, it will be dull and tame." There were no attractions within all the city that could divert a disciple from the scene where these missionary laborers were to tell their simple story. Their hearts were bound up in hearing how it had fared with those whom they had sent out to preach the new Gospel, and how that Gospel was winning its way in the earth. No strains of music, whether sacred or profane; no lips of eloquent orators, charming never so wisely; no scenes bright and pleasant with social festivities, could compete with the interest of that rehearsal which was to tell how a Christian mission had prospered. They had not prayed and fasted, and commissioned their brethren to this work, to be indifferent to its record, and turn carelessly away from the story of its progress, its difficulties and its triumphs.

In nearly all the elements of interest attached to this occasion of long ago, and in some additional elements of a grander scope and deeper power, we have this scene repeated in our own times every month, in that "CONCERT OF PRAYER," now so widely observed by the modern Christian church. Eighty years ago last June, the observance of this Concert began with an association of Baptist ministers, of Nottingham, England. Forty years earlier an attempt had been made, by a number of Scotch ministers, to secure more united and concerted prayer for a general effusion of the Holy Spirit "on all the churches of the Redeemer and on the whole habitable earth." The Saturday afternoon and Sabbath morning of each week, and more solemnly the first Tuesday of each quarter of the year, were specially commended to Christians for such seasons of agreeing intercession. Many pious hearts in Great Britain, and some on this side the ocean, caught the flame of this quickening influence, and "praying societies" were gathered and maintained in various places, in both countries. The sacred fire touched the heart of our own Jonathan Edwards, who was moved to write an elaborate essay, entitled "An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth." These efforts and influences culminated at length in the adoption of a Resolution by the Nottingham Association, in 1784, "recommending the setting apart of the first Monday evening in every month for prayer for the extension of the Gospel." The circle of churches acting upon this suggestion widened, though somewhat slowly, every year. A few American churches, it is believed, kept alive the old Quarterly Concert from its institution, before the middle of the last century. A few more began the observance of the Monthly Concert at about the time of the sailing of the first missionaries of the "American Board." But the observance of this Concert did not gain very general prevalence until the year 1815, when it was urged and enforced by the Panoplist, and almost immediately welcomed by large

and increasing numbers of local churches. After some twenty years it was found that not a few pastors and churches, from the difficulty of gathering a full attendance upon Monday evening, had transferred the Concert to the first Sabbath evening of the month. Several missionary and ecclesiastical bodies favored this change, the subject was discussed at the meeting of the American Board in 1838, and though no action was taken, it would appear that this change had been widely though not universally approved.

With such a past, this sacred season has come down to us. Its observance, maintenance and transmission are now in our hands. It is no longer a novelty; neither is the Sabbath, nor Christianity itself; but none the less for that ought our interest in it to be fresh, lively and tender. Our fathers and mothers loved it and honored it. They would as soon have turned their backs on the Lord's day and the sacramental supper, as on this hour of prayer for the conversion of the world. The first Sabbath of each month was with many of them the communion Sabbath. Most appropriately they came from the table of their Lord to pray that the memorials of His love and death might be set before all the perishing. In their Sacramental Hymn these two verses came always together.

"Twas the same love that spread the feast,
That gently drew us in;
Else we had still refused to taste,
And perished in our sin.

"Pity the nations, O our God!
Constrain the earth to come;
Send thy victorious word abroad,
And bring the strangers home."

There is some reason to fear, that with the present new generation of Christian believers, this Concert has less interest and sacredness than with the generation retiring. They felt that it was as divine as the very institution of missions; that the church *at home*, could not otherwise obey the command to go forth preaching the word to the ends of the earth; and that it were treachery to the Lord, and to those whom they had sent forth in their name to disciple all nations, to lay upon them such a commission, and send forth with them no volume of united, agreeing prayer. They had too faithful a spirit, too tender a conscience toward this observance, to allow in them the omission of any possible respect to its most honored keeping. We wear the bands of fealty to this venerable ordinance more loosely and lightly. With us it is only one of a great many ways of spending the evening of the Sabbath, between which one and any of all the rest we are free to choose, as convenience, ease and personal inclination may dictate. The Sabbath evening has come to have a thronging pressure upon it, such as our fathers never dreamed of. It is our evening for sacred operas,—I mean concerts,—for oratorios, for paid declamation, for every department of humane and moral enterprise, for the recitation of perilous adventures in our modern land of bondage, for inaugurating new police regulations in the metropolis, for well nigh every cause that can find an advocate, hire a hall, and that wishes for an audience. These manifold channels, with others less questionable than some of these, sluice off the attendance upon the venerable concert of prayer, and leave it sometimes stranded dry and high, like an abandoned hulk on the shore.

Such a depletion and desertion of this meeting is a great loss to the cause of missions, a great subtraction from the power and faithfulness of the church in this main artery of Christian life and labor, a blast and a blight upon the intelligent and

principled piety of the youth of our communions, and a sad omen for the type of piety that shall hold the ascendency with us in coming days.

Let me now take some one of you by the hand, whom I see here this morning, but never see on the concert evening, and set before you the persuasive claims of this Monthly Concert of Prayer.

Consider, First, its contribution to your intellectual culture, and to the amount of your positive knowledge. Missionary explorations have now been pushed out over the four quarters of the globe. They have traversed the length and breadth of the continents. They have searched the sea for hidden islands. They have made the acquaintance of every barbarous people. They have occupied the seats of ancient civilization. Toward the poles, they have gone as far into arctic and antarctic winters as the most dauntless navigators. Under the Equator, they have braved the heat of tropic suns. The men who have conducted these Christian marches have been men of good ability, of studious habits, and of disciplined mind. Most of them have been graduates of our colleges, and not a few of them men of the highest promise in scientific tastes, literary accomplishments and intellectual force. These men have gone out into these varied regions of the earth with their eyes open and their minds alert to observe, and record all that came within their field of vision. They have told us of the novel aspects of these strange shores. They have opened to us the interior of these mighty continents. They have mapped out these island groups. They take us up picturesque valleys, and over rocky ridges, and across nameless rivers, and pause with us on the margin of inland lakes, veiled hitherto from all but native sight, and climb with us the dome of volcanic mountains, until we see with them all that their eyes have gazed upon. They tell us the growths of the field and the forest, what the hand of nature rears and what the hand of tillage. They paint the portraits of the races dwelling in these far off scenes, introduce us to their houses, their social life, their temples of worship, their religious rites, their traits of character, their governments, their manners and customs. They are not flying tourists, skimming over the soil as by express, and sketching only what they see by daylight from the windows of a lightning train. They go into these new climes to dwell there. They make themselves at home among the people. They observe deliberately, and by many a verification, all concerning which they testify. They have the deepest practical interest in studying the hearts and lives of these strange races, and they are men whose testimony can be taken as the witness of truth and honesty. The rehearsal of these testimonies, from beneath the face of the whole heaven, must needs bring together a vast amount of the most wonderful and the most reliable contributions to human knowledge which our enlightened age can boast. It is knowledge not merely of the dead past, but of the living present. On parallel lines with our life at home, all these distant nations and tribes are moving forward in their own current, daily histories. And every month at least, we may look over, eastward and westward, into these contrasted courses of human progress, and keep a calendar of the whole drift of the race. There is no periodical that comes upon the table of the savan that contains within the same space a juster, wider, more varied view of man, as a mortal and an immortal being—his condition, his dwelling place, his graduated interrelations on the full scale of humanity—than the monthly Missionary Herald of the American Board. Scholars quote it, ambassadors pay tribute to its writers. Science, geography, history, study and appropriate it. These are the pages, such are the facts, that come month by month before the minds of those who attend these missionary meetings. To some extent these facts would be accessible without such attendance, in the printed periodical, but, practically, they would not

be gathered. If read, they would not be made so impressive and memorable. A young man who should resolve, for his intellectual enriching alone, never to fail of attendance upon this monthly resumé of the world's getting on, might, to his advantage, accept it as a substitute for libraries and lyceums and lectures, and would, when in years, find himself possessed of a sum total of mental acquisitions, which no pecuniary value could measure. No young man who desires any breadth of intelligence concerning the day in which he lives, and his contemporaries of the great common family, can afford to neglect this one source of intellectual training and furnishing.

But it is more vital to the idea of Christian culture to say that nowhere else can you obtain such vivid conception of the depth of man's moral and spiritual ruin. Human nature is the same with all the races, and in every land and clime. But we see it, at home, under the ameliorating power and the decent restraints of the Christian faith. Take away these restraints, go before this renovating power, where the dawn of this traveling day of light and order has not yet risen. Oh how deep and total the darkness! What forms are moving about in it! What scenes are veiled in it! What degradation is there! Follow the missionary's torch as he lights up dimly the revolting reality. What faces are there! Are they human? Is that the mouth made to smile with sweet and gentle affections? Is that the brow piled as the throne of thought? Are those the eyes filled with the light of intelligence? Look upon the retreat where that life kennels, translate its speech, trace out the rudimental family relation. Speak to them such words as virtue, goodness, purity, benevolence, truth. Verily you are talking in an unknown tongue. Are these our fellow men, children of our own ancestors? Alas, what has sin wrought? This is the world that has departed from God. This is what God saw, and loved. This is what Jesus saw, and died. Can any of us see it and think sin a little thing? Can any of us see it and doubt the doctrine of man's depravity? Can any of us look upon it habitually and not appreciate the world's need of the Gospel? If there be in our modern Christian development a less burdensome sense of man's utterly lost and ruined condition than our fathers had, if we have come to speak pleasantly, tolerantly and hopefully of human nature as only needing a little smoothing and polishing to be acceptable to a holy God, may not this defection be traceable to a neglect of these dark exhibitions of human guilt and shame?

Here too, perhaps, as nowhere else, we learn to appreciate the power of the Gospel as a restoric system. Can it clothe these naked savages? Can it lift these dull and sensual eyes heavenward? Can it transform these brutal instincts to holy aspirations? Can it change these ferocious tempers to meekness and love? Can it lead out before these gross and debased minds, God and good angels, and all the purities and sanctities of Christian living? Can it displace the kennel with a Christian home, and establish within, the decent order and propriety of a Christian household? Can it change the wild, vile speech of those untamed lips, to words of prayer and songs of rythmic tenderness and worship? Can it harness tyrannic and domineering idleness and improvidence to diligence and thrift, and turn the wilderness into a garden, the desert into a fruitful field? Can it lift up the swarming tribes of such human outcasts, and build them into the fair proportions of a Christian nation, and set it as a gem of light and beauty on the bosom of the deep, the loveliest thing God's eye looks upon on the broad Pacific sea? How such a view exalts the Gospel before us! How it rises and towers up—God's great work —with new sublimities of power—more kindling, inspiring, and quickening to our homage than we have ever elsewhere seen it! If we would know how much God has invested, of his wisdom and greatness, in this redemption scheme, these are the

scenes in which to acquire that knowledge. No month shall pass without bringing some of these amazing triumphs of the love and grace of Jesus before us, to move our wonder and excite our adoring praise.

What other scene helps us to come into such full and tender sympathy with Christ as this? How does he feel toward our lost race? How does he look upon these "dark places of the earth, full of the habitations of cruelty?" What are his thoughts of this vast, sunken, heathen world? Is it for us only that he died? Does he long for us and none beside? Are not his compassions waiting—waiting—waiting, till some voice speak his name in the ears of these far off ransomed ones, and some hand lead them to him for pardon and crowns of life? What is his dearest wish—what is his grandest purpose on the earth? Is it not to be known as the earth's Saviour and Lord? Can a Christian heart be in sympathy with Jesus and indifferent to missions? Can that heart enter into the feelings of that divine bosom, and prefer, on the Concert eve, to spend the hour somewhere else? Find me a place upon which the regard of the Saviour is more intensely fixed upon the first Sabbath evening of the month, than that scene where the church assembles to pray, "Thy kingdom come," and to watch and listen unto the answers to that prayer. Whither will you guide me? Shall it be where light hearts gather to be exhilarated by artistic singing? Is Jesus present there with warmer sympathies than where those prayers ascend, and the ends of the earth send in responses? Shall it be where some question of municipal polity is discussed? Shall it be where trained elocution is reciting the sentences of famed orators, for our literary entertainment? Shall it be where an indolent household circle takes negligé posture in easy chairs and on soft lounges? What other purely religious gathering even, however solemn and spiritual, can have an object so grand, so comprehensive, so near the deep core of the heart of Christ, as this that has met to take up his great commission, and to bring him his chief and long delayed joy and reward? If our personal predilections, our itching ears, our roving propensities, our thirst for outside spiritual stimulus, our desire for self-gratification, control our movements, why, we may go hither and thither as far as our vagrant feet and our more vagrant fancies shall carry us. But if sympathy with Christ marshall our steps on this one Sabbath evening, if we mean to be where he lingers with tenderest interest, and to come under the most welcoming glance of his eye and his warmest smile, can we doubt that this scene of conference and prayer concerning the evangelizing of the nations is the scene whither we should be led?

It will be acknowledged, of course, that the church owes a duty to Christian missions, and that each individual member of the church shares in that debt. What is it that is owed? A little treasure—an annual gift—an occasional utterance of the Lord's prayer, without any special emphasis on the missionary petition therein, more than we put on that for our daily bread—a glancing of the eye over the missionary column of the family religious newspaper, if such a column can be found? This cannot be all. And yet it is likely to be about the whole, if one neglect the Monthly Concert. It is, with multitudes of professing Christians living in such neglect, practically the whole. Nay, we are to meet and hear freshly, again, that great missionary command, with all the stress of Jesus' heart in it. We are to meet and send out our cheer to the faithful brethren who have gone in our place to the distant idolatrous tribes, and who look back with straining eyes to see whether they are remembered still, and how many of us come together to hear their salutations, and to waft them, in prayers, our united benedictions? We are to meet to kindle in our souls afresh the missionary ardor, to draw in a deep inspiration of the spirit of self sacrifice, and of the rescuing pity and yearning love of our Lord.

The missionary life, which is, more than any other form of expression, that which embodies and conveys most of the heart of Jesus—most nearly identical with that spirit of Christ without which no man is his—cannot be vital and earnest with one who chooses to live in habitual non-attendance upon this scene of sacred missionary interest.

If there is any one scene that secures the full and symmetrical development of the Christian character, crowns and wreathes it with all its graces in full bloom and fragrance, it is still this scene of the Missionary Concert. Here is height, for we go up to the throned heart of Jesus. Here is depth, for we guage the abyss of man's ruin. Here are length and breadth, for our thoughts and sympathies and prayers run swiftly from pole to pole of the habitable earth, and wrap the globe around, like the tidal wave of its oceans. Here Christian pity is taught to weep her softest tears. Here Christian endurance faces its sharpest conflicts, its heaviest strain, and Christian heroism wins its greenest laurels. Here our faith wrestles with hardest problems, and again looks upon its brightest rewards. Here we come to feel that we are nothing and less than nothing before the mountain barriers that bar the Gospel's way, and again that our faith, instrumentally, is mighty through God to the pulling down of the strongholds of error and sin. Here the love of souls becomes a consuming passion, and the longing insupportable, that our crucified Lord should see the fruit of his anguished travail and be satisfied. Here our search grows eager for the ancient promises, and we sift the Word of God to trace out that covenant of the Father that pledges to the Son the heathen world as his inheritance. Humility, patience, perseverance, self-denial, ceaseless gratitude for the things wherein we are made to differ from our benighted kindred, the spirit of importunate prayer, a discernment of, and a consecration unto, the true and noble end of Christian living, all these receive here, every month, a fresh baptism, wherein they are sprinkled from the dust of earthliness, and show a divine purity and beauty. The hold of our ambition, our greed, our craving for luxuries, our all encroaching worldliness, is relaxed; and here, if anywhere, here almost assuredly, we write upon body, soul and estate, "All for Christ." This makes a broad, vigorous, healthful Christian development. Nothing narrow, sickly and dwarfing in this experience. Here the disciple grows to his full stature. He lives not in the confining cell of his own prejudices and his selfish enjoyments. He lives in the wide world over which the cross-bannered host of God's elect is marching, beneath the open sky where the shadowing wings of the missionary angel bear on that glad heraldry, calling down through the airy spaces, "peace on earth, good will to men," and within the full circumference of that large love that bought the world with a sacrificial death.

My dear people, I do not think any of us can afford to dispense with this school of Christian nurture. I think many of us need a higher appreciation of its priceless worth. I believe there is nothing that we can do for our Christian growth, no influence under which we can sit for our personal quickening and enlarging, no service which we can render to the Master and the great scheme which he carries on his heart, in any one hour of all the month, at once so profitable to us, so fruitful for human good, so grateful to Christ, as this attendance upon the meeting for missionary intercession. Will any of you say that these meetings are not interesting! That's your mistake. They are. You cannot tell in any tone, by any utterance, from any lips, the story of the struggling and triumphing Gospel, the story of man's degradation and sinfulness and woe, the story of our Christian comrades pioneering the paths of saving truth in the far off lands of superstition and

darkness, without interesting any heart in sympathy with Christ. Will you stay away because the meetings are thinly attended? Is that a remedy for that evil? The single element of a thronged house, without one other feature changed, would fill the meetings with life and power. The presence of numbers, the warmth of so many hearts beating together, the ascending clouds of intercession from so many souls in unison, the inter-acting inspirations from so many sympathies, all drawn out in one direction, and coursing together through the changes of the meeting, would make the place as solemn and privileged as the council chamber of the Deity.

It is one evening of a month. Give it to this service. Set it apart and consecrate it, and make it sacred to this observance. Write a vow before God, in your closet, to keep this Concert. Let nothing but his peremptory hand upon you keep you away. I would have no regular engagement, of whatever sort, that should bereave me and Christ of this attendance. Come, young and old; come in fair weather and foul; come fresh or weary; come though angelic choirs give concerts in pavilions of gold, though silver-tongued orators promise strains of eloquence sweeter than song. Come, to please Jesus; to take upon your willing hearts the tender pressure of his last command; and your souls shall reap a full reward; the welcomes of your waiting Lord shall greet you and rest upon you, and the world's redemption shall be hastened on.

LETTERS FROM THE MISSIONS.

Western Turkey.

CESAREA.

LETTER FROM MR. GILES, FEBRUARY 17, 1865.

MR. GILES, having been but a short time in his field at Cesarea, gives, in this letter, some of his "impressions." After referring to evidence that he is in the midst of "wickedness and habitations of cruelty," and to the city—as a busy mart of commerce for the interior, with a population of 75,000, extensive bazars, and enterprising Armenian and Greek merchants, and surrounded by numerous nominally Christian villages and small cities—he comes more directly to the missionary work.

Chapel—Church—Native Preacher.

On entering the [Protestant] chapel here, one finds an edifice with comfortable *seats* for three hundred and fifty persons. In the same yard with the chapel is a substantial stone schoolhouse, sufficiently commodious for present purposes. The church has seventy-four members. The last year's average attendance on Sabbath preaching was one hundred and thirty-five, exclusive of children under ten years of age; at the Sabbath school it was one hundred and sixteen. These audiences conduct themselves with as much propriety, and are as attentive to the instruction given from the desk, as congregations will average in America; while the interest manifested in the Sabbath school exercises is peculiarly striking.

Baron Keropi, the preacher, is giving a course of biographical and scientific lectures, Tuesday evenings, which call forth a good audience. He is a young man of first rate ability and excellent common sense, and has great influence over the people, who feel a commendable pride in him. His Christian character is most excellent, and he is ready for any work, and is in full sympathy with the missionaries. He has frequent invitations to visit the more wealthy and refined of the Armenians, who always give him the seat of honor, even when their own friends are present.

The Armenians are often desirous to inform themselves in reference to the truths we teach, and are quite free to

converse with our brethren in regard to our system. They often form a part of the audience on the Sabbath, and at other meetings. At most of our religious exercises there are some strangers present, occasionally Turks, who often speak, commending what they have heard. The aggregate attendance of the two Sabbath evening neighborhood prayer-meetings is about sixty. These are sometimes held at the houses of those out of our community. Mrs. Farnsworth conducts a female prayer-meeting on Wednesday, with an attendance of twenty-five, and good interest. Armenian women are frequently present. The regular Wednesday evening lecture and Monday morning prayer-meeting are well sustained.

Out-stations.

Our day school in Cesarea has eighty five on its roll, with an attendance of over seventy, the larger part children of those not Protestants. At *Yozgat* there are thirty-two church members, a Sabbath congregation of one hundred and twenty, and one hundred at the Sabbath school. At *Moonjasoon*, thirteen or fourteen miles distant, the work is conducted by our helper. He seems a man of sound judgment, has attained a good degree of self-culture, and is one of our best assistants. Within the four years that he has been located there, the work has increased nearly two-fold, and there is now a Protestant community of fifty-seven. On the Sabbath he preaches twice, to a congregation of fifty, and has a Sabbath school, averaging twenty scholars. In the evening he holds a prayer-meeting, which nearly the entire community attends. During the week he keeps a day-school, which now has twenty-seven pupils, and when this is out he gives instruction to eleven adults.

Opposition—Progress.

At *Chomaklu*, a little village some twenty miles distant, one man became enlightened about three years since. A short time ago one of the helpers visited the place, and found that three other men had joined him. The priests endeavored to put a stop to the helper's influence, by threats and abusive treatment, but to no purpose. Soon after his return, however, he received a letter from those four Protestants, stating that the Armenian authorities had anathematized them, and refused them all the privileges of their society. Anathemas were threatened in case any Armenian should sell to them in the markets, even the necessaries of life. This letter was given to the civil head of the Protestant community in Cesarea, who at once presented the case to the Governor. He drew up a paper, to the effect that the Government knew no difference between the parties concerned, and that the rights of these persecuted men must be respected. This document was served by the civil head, attended by one of our helpers and one of the government military guard. Such prompt and formal attention of government authorities at once rectified matters, and secured our end. It is now about a fortnight since the affair occurred. Yesterday they sent us a letter stating that all the members of three families had become Protestants, earnestly entreating us to lend them a helper for a few days, and ordering six spelling books, as that number of women were desirous of learning to read. Protestantism, and then progress!

With reference to other out-stations, my knowledge, from personal observation, is quite limited, but the statistics are encouraging.

Contributions—Annual Festival.

The whole field, for the past year, shows an increase of eleven church members on profession of faith, and sixty-nine added to the Protestant community. The brethren speak encouragingly with reference to the coming year. The amount received from contributions is about $400, (American gold dollars,) or about $150 more than was received last

year. The sales in the book department, were 621 whole copies or portions of the Scriptures, amounting to upwards of $300 (in gold). On the whole, the work is more interesting than I expected to find it. This is especially noticeable when the Protestants are compared with the other communities.

A few weeks since our people held their annual festival, which commemorates the establishment of Protestant communities in Turkey. On the appointed day, about four hundred persons assembled in the chapel, some of whom were Greek and Armenian guests, who joined in the festivities and partook of the collation, though it was one of their fast days. Although the meeting was opened and closed with prayer, it was, strictly speaking, a social gathering. I was astonished to see such perfect order and propriety. This, in itself, was a commentary on what God had wrought. How must it have rejoiced the hearts of Mr. and Mrs. Farnsworth, who, most of the time alone, have labored so patiently and efficiently for eleven long years.

Mission to Eastern Turkey.

Station Reports for 1864.

Mardin.

Reports have been received from most of the stations of this mission. Mr. Williams, of Mardin, presents the facts respecting that station, and also Mosul, Diarbekir, and outstations, in a very concise form, and nearly the whole report will be given here.

The year under review has been to the poor, one of sorrow and hardship, in almost every part of the wide field which this station is supposed to look after. Prices of bread-stuffs have ruled high, there has been almost no demand for labor, and the people are steadily transforming into walking rags. Sickness too, mostly of a typhoid type, has been prevalent, attended in some localities with little mortality, but in others very fatal.

At *Mardin*, two new families joined the Protestant community early in the year, and as yet remain steadfast. Seventeen of our energetic men are abroad, seeking in more favored localities, support for themselves and their families, to whom they remit their earnings. The attendance upon preaching is less than last year, but by fewer than the absentees. The number of scholars in the primary school has been greater than ever before. The young men in the training class have seemed to appreciate their opportunities and have tried to improve them. Fifty-four copies of the Scriptures (in whole or in part) have been sold, and 236 other volumes,—to the value, in all, of about 1,800 piastres. For an Arabic using field this would be encouraging, but for the fact, in abatement, that three fourths of these books were taken by the "training class." No church has yet been organized.

Out Stations.

Sert. The laborer stationed at this outpost has been allowed to pursue his work, of instructing youth and teaching truth, without serious annoyance. About fifteen are supposed to come to him. We have been unable to visit him during the year, but hope to see him the coming spring. He is a week distant.

From *Hassan* we have had no word during the year.

Gole. This newly occupied out-station is a large Jacobite village, at the foot of Mardin mountain and two hours from the city, into which a political feud admitted the papists, who gladly accepted the malcontents whom we would not receive. Their entrance, however, prepared the way for us to commence regular services there. The attendance varies from eight to twenty. Something may come of it.

Kullaat. This is a small Jacobite village, an hour from Mardin, very near to Deir Zeferan, and consequently very much under the influence of the Patriarch, who was born here, and whose

family are influential. For all this, i. e. in spite of it, we have three Protestants who hold fast in the face of much opposition. One of the students opened a school there last winter, and soon had twenty scholars. The progress of his boys was in such contrast to all former experience, that the villagers, believing it simply an impossibility that mere human aid could teach a child so soon to read, declared that he must have the devil for an assistant.

At *Kulleth* we have rented a house, and hope to keep one of our young men there this winter, though the people threaten to kill him if we try it. The "one Protestant" still stands firm, and commands the respect and the hatred of the village. Of those who, for political reasons, joined us four years ago, several have this summer fallen victims to the prevailing sickness.

Mosul and Diarbekir.

The congregation at Mosul continues about as before reported. None have gone back, and none have joined them. One man died in February, of hydrophobia. The fearful mortality in the city has not been permitted to touch any of the adults. The sale of books has amounted to about 1,100 piastres, say 40 volumes of scripture (in whole or in part) and 150 other books.

Diarbekir and its adjacency, though like Mosul really a station, is practically, just at present, an out-station of Mardin. During Mr. Walker's necessitated absence, Rev. Thomas Boyajian, the recently settled pastor of the city church, has looked after the interests of the field, and has done well. The city congregation and church are both growing, alike in numbers and intelligence. At *Hineę* affairs seem more promising than they did a year ago. *Hazro* was occupied during the summer, but is now vacant. The laborer there deceased. *Kara Bash*, *Kaaba keuy*, *Dirika*, *Argana*, *Saate keuy*, and *Chermook* are occupied during the winter. Other points would be occupied, but a part of the men in training at Kharpoot, from and for this field, believing that the world would pay better than the gospel, left the latter for the former. At *Cutterbul* a pastor can, I think, be settled as soon as Mr. Walker returns. Two Moslem Protestants of this congregation have recently been seized, severely treated, and sent off to Erzingan as military conscripts. Both refused to abjure the gospel.

Letter from the Native Pastor.

A letter from the native pastor at Diarbekir to Mr. Walker, presents some interesting facts respecting that field. He speaks of the congregation as "increased," and most of the schools, examined in December, as doing well, while one "greatly delighted us." The following extracts are very pleasant.

Sabbath School—Church—Contributions.

The Sabbath school is prospering. The average attendance for the whole year was about 270. During the present month, [January,] on no Sabbath has there been less than 317.

Sixteen persons have been added to the church. Three have died. Five also have been suspended, and I fear we may be obliged to cut off entirely the most of these. Nineteen children have been baptized, and from the whole congregation, great and small, twenty-eight have died. There have been but five marriages.

The past year, compared with usual years, has been one of exceeding great trial,— sickness, famine, high prices, stagnation of business, and increased taxation,—so that, in every respect, the brethren have been called to suffer. Yet you will be surprised to know, that for all benevolent purposes, the brethren have raised this year more than usual. I had not thought it until summing up to-day for the year, that I might send you word. I myself could hardly believe it, but it is so. Here is the account of contributions. 10,250 piastres ($410, gold,) for salaries of pastor, teachers,

and expenses of community matters, chapel, &c. 2,150 piastres ($86,) to sustain a preacher in Hazro. 5,500 piastres ($220,) for the poor. 400 piastres ($16,) monthly concert collections for last nine months. 400 piastres ($16,) Boys' Missionary Society, contributed for sending preachers out to the villages on Sabbaths. Total 18,700 piastres, equal to $748, gold. I had not at all supposed they could give so much as this. It shows the energy and good will of the brethren; but know that they have not given so much easily, but with great self denial.

In our church, thanks to the Lord, there are a good many active Christians, who are ready to give their lives for Christ. They think, labor and pray for Christ's kingdom. Christ's work is firm here. Your work and the Board's has not been in vain; Christ is carrying on his cause; but we are needing a Pentecostal season. The Christians of America must give, with their money and their men,—yes, even before them,—must give their fervent prayers, that hearts may be ready to receive the truth.

Arabkir.

The report of this station also, will be given nearly in full.

Besides Arabkir, we have continued to occupy the seven out-stations of Malatia, Gaban Maden, Mashkir, Shapik, Egin, Divrik and Agn. We have been aided by two native pastors, seven licensed preachers, and five teachers. There are churches at each of the places named, excepting Egin. To these, six members have been added on profession, and one by certificate. Nine have died, leaving the total number of members, 154. The whole number received from the beginning has been 186. Stated services have been maintained at nine preaching places, with an aggregate average attendance of 507. Each of the seven churches has sustained a Sabbath school, with an aggregate attendance of 467. The number of registered Protestants has increased to 809, of whom 441 are males, and of these, 236 are taxpayers. In pecuniary contributions there has also been progress. The church at Arabkir, in the eight years from 1857 to 1864 inclusive, contributed 25,576 Turkish piastres; in the former half of the time, 9,304, in the latter, 16,272. Besides paying one half of the salary of its pastor, (or $80,) and $40 for its schools, it has this year contributed an aggregate of $71.62 for general purposes, the poor, monthly concert, chapel expenses and extension, &c. The churches and congregations of Gaban Maden, Shapik, and Agn have each contributed a small sum, according to their ability, for the support of the gospel among themselves, whilst those of Divrik and Mashkir have raised $120 each, to aid in the erection of a chapel in their respective places. The number of common schools, taught the whole or a part of the year, has been eleven, with an aggregate of 266 male and 156 female pupils. Two of these schools have been distinctively for females, with female teachers.

During the year, 288 copies of the Scriptures, and 505 copies of other books were sold, showing a gradual increase of such sales. This increase has been more marked at *Malatia* than elsewhere. During the year 1857, a single copy of the Psalms was sold in that city, and that was snatched from the purchaser by a furious priest and torn to atoms; but within the last four years, 391 copies of the Bible and parts of it, and 436 copies of other religious books have been sold, for more than 7,000 piastres. So popular have they become, that both the Armenian and Papal priests and bishops have been compelled to tolerate them, even in the schools taught and superintended by themselves. A larger number than ever before of the Protestant family newspaper, the Avedaper, published at Constantinople, has been taken,—72 in all,—of which 60 have been paid for by the subscribers. This valuable auxiliary is becoming more and more appreciated

by the people. An increasing number of persons, not as yet openly Protestant, take it.

The church at Arabkir, at the completion of its tenth year, has been blest with a pastor. A substantial chapel, with a school room adjoining, has been built at *Mashkir*, three-fifths of the expense having been defrayed by the people. The anticipated ordination of a pastor there has been delayed, for reasons entirely providential. Funds have been provided, one half by the people, for the erection of a chapel at *Divrik*, and the ordination of a pastor in that place awaits the completion of a chapel.

While these little communities of believers have been thus advancing in numbers, in intelligence, and in self-support, they have failed to secure, in full measure, the indispensable presence of the Spirit of God, and consequently fewer members have been added to the churches than in any previous year of their history; not enough, indeed, to fill the vacancies occasioned by a year of unusual sickness and mortality.

Erzroom.

The more interesting facts mentioned in the report from Erzroom have been already noticed in the Herald. The average attendance on Sabbath services at the station has increased from 41, for the year 1863, to 56, for 1864. A sewing circle has been formed among the women, to make garments for the poor. From the five out-stations not much of special interest is reported. At *Trebizond*, notwithstanding considerable opposition, a very eligible lot of land for a school-house and chapel has been secured by the Protestants, and at *Heramik* "the brethren are going forward to build a chapel." Respecting *Erzingan*, Mr. Parmelee writes: "If there was the slightest prospect that the men could be found, after supplying other and more urgent calls, I would enter a plea at once for missionaries for that city." The conclusion of the report is as follows:

To recapitulate,—ten helpers have been employed in this field during all or a part of the year. To the three churches, ten members have been added by profession, while three have been removed by death. The present number is forty-eight. Two hundred and twenty-seven is the aggregate average attendance, [at station and out-stations,] on public worship. The whole number of registered Protestants is three hundred and sixty-two; the number of pupils in schools, and receiving instruction, is two hundred and nine; the entire sum contributed for various purposes, has been 3,024 piastres, or about $145; and the whole number of books and tracts sold and distributed, three hundred and fifty-one. Of these, one hundred and eighteen were Bibles or portions of the Bible.

These, in brief, are the figures which cover the work of the year, and the present condition of that work. The results may seem small, but we are consoled by the reflection that at present we are laboring in the seed time; and we believe, most confidently, that seed has been sown which will in due time yield a glorious harvest.

Kharpoot.

The report from this station is very cheering. After a notice of the year as "one of unusual sickness, and sore affliction," in the loss of "two children from each of the three mission families," it states:

We have occupied, during the whole or a part of the year, besides this city, eighteen out-stations, doing also missionary work in a large number of other places, chiefly through the members of native missionary societies, among whom are included the students of the theological seminary. The native helping force has been 2 pastors, 5 licensed preachers, 8 teachers, and 14 other helpers, a total of 29; of whom 9 were employed constantly, and 20 for less periods, chiefly during the four and a half months of winter vacation in the seminaries. The gospel has been regularly preached in sixteen places, to an average of 900 persons, and to many thousands of occasional hearers, who, almost without exception, have learned to read, and have the Bible or the New Testament.

Schools—Churches and Pastors.

The theological seminary, with 22, and the female seminary, with 42 pupils, were sustained with much interest and profit during the usual period of seven and a half months. In the 21 common schools, of which 8 were sustained throughout the year, there were, including adults, 1,090 pupils.

The work of organizing churches at out-stations, and giving them pastors—which last, as we think, should always be done when possible—has been begun under circumstances even more favorable than we could have hoped, the little church of 23 members in Ichme at once assuming five-eighths of their pastor's salary, of $105.60. Four other out-stations are ready for organizing churches and paying, each, half of the pastor's salary. We are only waiting to secure the right men for them, which we hope soon to do, and ordain four of our five licensed preachers. We do not propose to ordain men except to become pastors.

Benevolence.

There is, on the part of the different communities, a promptness in paying their pastors, preachers and teachers, which would put to shame some richer and more enlightened communities outside of heathendom, and even in Christian America. The sums paid by the people for the support of pastors, schools, chapel-building, the poor, and for other benevolent objects, amounted during the year to $1,224, (in gold,) and would have been larger had not the mass of the people been unusually poor, even for them. We cannot, indeed, "bear record that beyond their power they were willing of themselves," but aided by our "entreaties," they gave, and are giving, with a degree of persevering liberality which promises well for the permanence of gospel institutions among them. This liberality is now most shown in building chapels and parsonages, one of our poorest out-stations having expended $122 for a piece of land and the erection of a parsonage, and proposing to go on, with our aid, and erect a chapel. We have thus far given them $11. Other out-stations are moving in the matter with much zeal, and we hope soon to see several chapels and pastor's houses erected. The community in this city have expended $484, for a second chapel, and more recently a few individuals, in a more distant quarter of the city, paid $17.60 for renting and fitting up a place of worship, and invited the pastor and us to hold meetings there. At the first meeting, held last Sabbath evening, 80 persons were present. In nearly all our congregations we are constantly seeing new faces, some of which remain to cheer the preachers.

Other Signs of Good.

In our efforts to establish permanently the institutions of the gospel among this people, two things especially cheer us. First, so soon as they become interested in the truth, they earnestly desire a pastor of their own, and, *when necessary*, are willing to pay according to their ability, for his support. Secondly, they are easily pleased and are not fickle minded; do not desire, but rather oppose change. The preacher who has once been given to them, almost without exception, they learn to love; and having learned this, they do not wish to part with him.

We are much encouraged by the growing interest in education, especially that of females. Persons who, a few years since, thought it wholly unnecessary, if not a disgrace, for their daughters to read, and who could with difficulty be induced to send them to school, now gladly pay considerable sums for the purpose. This awakening spirit of intelligence is seen not only among those who are brought directly under our influence, but also among the Armenians at large, compelling their ecclesiastics to open schools to keep pupils away from ours. So also to keep people away from our chapels, extra services have in several places been opened in the churches,

in which the Bible is read and explained, and prayer offered in the modern, spoken language of the people. In Ichme they even went so far as to open an opposition women's prayer-meeting and an evening meeting, and they propose to form a missionary society, to carry the gospel to neighboring villages. In this city, also, the priests hold a meeting for women in the church, at the same time with our women's prayer-meeting.

Conversions—Christian Zeal.

We rejoice, yea and will rejoice that, whether in pretence or in truth, Christ is preached, and the knowledge of his salvation spread abroad. But we chiefly rejoice that the word has apparently not been unfruitful. The twenty-nine additions to the two churches represent, as we hope, less than half of the good fruit ready to be gathered when we form churches in all the places where converted men are found.

We are happy to see, that a good number not only of the church-members, but of others also, are zealous in efforts to preach the gospel. In this city, and at eight out-stations, more or less persons go regularly, every Sabbath, on missionary labor to neighboring villages. In several cases the fruit of these efforts has been already seen.

Successful Missionary Effort.

The native missionary society in Perchenj thus sent forth laborers, some of whom went regularly to Hooeli, a large Armenian village which, after much labor, we had given up as hopelesly careless. The result was, that a great and general interest was awakened; and when, at their request, we gave them a helper for the winter, 35 boys, 15 girls and 90 adults put themselves under his instruction. The little chapel which they hire and pay for, is regularly crowded with attentive hearers, of whom fifteen men have declared themselves Protestants, and purchased and paid for a lot for a chapel and parsonage, for which $88 is already subscribed. More than 100 Bibles, Testaments and other religious volumes, have been sold there within a few weeks. To this bright picture a darker shading could, if desirable, be given, by telling of difficulties, trials and discouragements not a few; but we rather desire to thank God, take courage, and go on with renewed zeal and energy in the good work, looking for yet richer blessings from the Master, in coming years.

LETTER FROM MR. WILLIAMS, FEBRUARY 13, 1865.

Progress at Kharpoot and Diarbekir.

THIS communication is dated at Diarbekir, and has reference to what the writer had recently seen of the results of missionary effort there and at Kharpoot, where the people belong to different nationalities from those at his own station—Mardin,—and are, thus far, as he feels, much more hopeful subjects of evangelizing effort.

As my own field never furnishes opportunity for a "hopeful" letter, I cannot forego the rare chance of proving that I have eyes to see promising aspects where there are such. You cannot conceive how refreshing it is to get away from a region where the thorn-bearing roots of the Arabic "choke the word" and render it unfruitful, to one where the soil is free to receive the good seed and yield an hundred fold.

The "village work" in the region about Kharpoot is a mystery and a marvel to me, for its contrast to all my own missionary experience. Like all the rural populations of Turkey, the people are ground down by oppression and exactions, and are poor,—almost all of them would pass for beggars in the United States,—living in dirt and want such as *you* may perhaps be able to conceive, but certainly not the untraveled members of American churches. Yet they already do much to sustain the gospel among themselves, and *purchase* Bibles and books, to an extent which, before my own eyes, is incredible.

But Kharpoot is a strong station, strongly manned. There is there, will, and energy, and determination, (obstinacy if you please,) enough to sweep away common obstacles, and which has made, *compelled* even, the Turkish administration to be, thus far, its assistant and helper. Come we then to Diarbekir. Except at Cutterbul the village work is not very much, but the city work is in advance of any *one* thing at Kharpoot. For a year, now, this station has had no missionary; a year too, of high prices—almost famine—and great business stagnation—equally in Mardin, Diarbekir, Kharpoot, Sert, and the whole region—and when, owing to the trouble in Constantinople, the Turkish officials have been more averse to Protestants than ever before. Sickness, too, has prevailed greatly, thirty-three having been buried from the congregation in which the young pastor was but recently settled.

In spite of all my efforts, (please, in extenuation, remember that my *little* diocese stretches only from Taurus to Tekrit, from Kara Dagh to Persia,—350 miles by 175, more or less,— and that I have a training class on my hands, and the necessities of my family compelled me to visit Kharpoot, where I was detained two and a half months,) yesterday was the first Sabbath I could spend here. The congregation at the "Sabbath school," three-fourths of whom are adults, numbered 339, and I wish those whose contributions have aided in planting this vine of God, could have looked upon the clusters of faces which were studying the Book of life, and heard the hum of voices asking and answering questions! They would have felt that there are some places where the missionary work is *not* a failure. The figures I have not by me, but since Mr. Walker has been absent, the church has increased, the congregation has increased, and that it is not an idle increase is proved by the fact that this one congregation has, in the year of the missionary's absence, contributed for support of the gospel, and spread of it, 8,000 piastres; for schools, 4,750; for the poor (a year of high prices and great want,) 5,500; for the national head at Constantinople, 800; —19,050 piastres, equal, at present rates, (250) to $2,100 in *currency*. If any church in the United States has done better I am glad of it! This is besides nearly an equal amount paid for government taxes, and $275 (currency) for books. But even here we see the effect of Arabic, or race, or something else; for the young pastor tells me that while the Protestant Armenians give cheerfully and freely, the Protestant Jacobites cannot be induced to give, or bear their share of burdens. The Protestant Jacobites use Arabic in their families, the Syriac being to them a dead language.

With such results before our eyes it is easy to keep up courage, but there is another side to another part of the picture. Seven and a half years ago, the two stations, the centres of this field—Diarbekir and Mosul—had in them *nineteen Americans*, to wit, four ordained missionaries, two physicians, not ordained, seven female assistant missionaries, and six children. To-day, I am the only one left in the field—the only American from the Taurus to Tekrit, from Kara Dagh to Persia,—a scathed, solitary, branchless trunk, left alone in the desolation.

Syria Mission.

BEIRUT.

LETTER FROM MR. H. H. JESSUP, MARCH 14, 1865.

MR. JESSUP furnishes in this letter, first, some notice of the celebration at Beirut of an event of much importance—the completion of the Arabic Scriptures, and then, further information respecting individuals mentioned in former letters, and others suffering persecution for the truth's sake.

Printing of the Arabic Scriptures Completed—Celebration.

Last Friday morning, March 10, a little company assembled at the upper

room of the Mission Press in Beirut, to commemorate an event which has just taken place within those walls, of the highest interest and importance to a large portion of the human race. The apartments were adorned with flowers and evergreens, and the laborers were in holiday attire. In the upper room were Rev. Dr. Van Dyck, Rev. Dr. Thomson, Rev. Mr. Robertson, Scotch chaplain, Rev. Mr. Berry, and myself. Dr. Van Dyck announced that the occasion of this little gathering was that the last type had just been set, and the printing of the Bible in the Arabic language was *finished.* A season was then spent in prayer, and in that same room where Dr. Eli Smith labored for eight years on the translation, and where Dr. Van Dyck has labored eight years more, thanksgivings were offered to God that this arduous work was concluded. Just then the sound of many voices arose from below, and on throwing open the door, we heard a large company of native young men, laborers at the press and members of the Protestant community, singing to the tune of "Hebron," a new song, "even praise to our God," composed for the occasion by one of their number, in the Arabic language.

Surely, not for many centuries have the angels in heaven heard a sweeter sound arising from Syria, than the voices of this band of pious young men, natives of the country, singing a hymn composed by one of themselves, ascribing glory and praise to God, that now, for the first time in the history of the world, the Word of God is given to their nation and tongue in its purity. The occasion was one long to be remembered. On the Sabbath evening following, March 12, a union meeting of the Arabic and English congregations was held, as a more formal and public commemoration of the important event. The house was crowded, and the interest manifested was very great. Addresses were made in English by Rev. Mr. Robertson and Rev. D. Stuart Dodge, and in Arabic by Mr. B. Bistany, who assisted Dr. Eli Smith for eight years, in the translation. The hymn mentioned above was sung in both languages, Arabic and English.

Disappearance of the Damascus Moslem Convert.

The Damascus Moslem, who was imprisoned in Beirut for becoming a Christian, has disappeared. The common report is that he was taken by night on board a Turkish steamer for Constantinople, but a Mohammedan came to the Press a few days since, and stated that the man who was in prison had been put to death in the night. Many credit the report. The whole affair is shrouded in mystery, and it is not likely that we shall ever learn the whole truth about it. The day is past when men can be *openly* put to death for their religion, but secret persecution can be and still is practiced on every side.

The Young Man from Bano.

This persecution is not confined to Mohammedans. The Greek and Papal churches have still the old traditional hatred of Protestantism. The young man Yusef, from Bano, whom I mentioned in my last, has been going through the fires again, and is now a refugee under my roof. His elder brother has driven him from his house, and turned him penniless into the street, because he will not bow down and worship the idols of the Greek church, go to the confessional, and pray to the Virgin Mary.

Another Case of Persecution.

Another Protestant, near Beirut, is suffering a fiery trial. His name is Nejm, from Baabda. The notorious *Maronite* Bishop Tobia came to his village, with a swarm of priests, dispensing indulgencies in accordance with the Pope's encyclical letter. Nejm, having long been a Protestant, refused to pay the sum assessed on the people. At the order of the priests, his wife was then taken from him, and his daughter Resha,

only five years old, his only child, was carried off by one of the priests to Beirut, thrust inside the gates of the Papal Sisters of Charity, where she is now confined. The poor father was well nigh broken hearted, and came to plead for assistance.

I laid the case before His Excellency Daoud Pasha, Governor of Lebanon, who is now in Beirut, and a petition has been drawn up to the Governor of Beirut also, on the subject. Still, I have little expectation that the father will ever get his child again. She is in a French institution, over which the Turks have no control. The house of a foreigner in Turkey is a castle; no Turkish officer can enter it. Foreigners are only responsible to their own consuls, and it remains to be seen whether the French consulate in Syria, so long identified with the Papacy here, will be willing or able to remove a Protestant child from that labyrinth of Jesuitism. Religious liberty will not amount to much here if Protestant children can be forcibly abducted, and shut up in papal prison houses with impunity.

Bible Burning.

Yesterday a Maronite woman called at the Press, to buy a book of poems, to teach her boy to read. "Why not buy a Testament?" asked the bookseller. "I did buy one, a vowelled Testament." "Be very careful of it, then, for the edition is exhausted and you cannot get another." "It is too late to be careful now, for the book has been burned." "Burned! by whom?" "By the Jesuits, who gathered up a large pile and burned them a few days ago." So you see the old Bible burning spirit is not dead yet. But there are some signs that Jesuit fanaticism is producing a reaction.

The Hums Protestants.

The difficulties which existed in the Hums Protestant community a year since have been happily removed, and the young native pastor, Sulleba Jerwan, is laboring there acceptably. Several of the Hums Protestants are candidates for admission to the church. Two have already been received in Tripoli, and two more, from Hums, are about to be received to the church in Beirut. Thus the seed sown there in years gone by is beginning to bear fruit. A third person, a young man, is also applying for admission to the church here, and six are about to be received in Abeih. We have great reason to bless God.

Nestorian Mission.—Persia.

Letter from Mr. Labaree, February 14, 1865.

Religious Interest in the Seminaries.

In this brief letter there will be found intelligence of great interest respecting the religious condition of the seminaries, especially that for females. God has not forgotten to be gracious to those often favored institutions.

In the last monthly letter from our mission, allusion was made to some degree of religious interest existing in our seminaries. That in the female seminary has probably been the more general in extent, and the more decided in its character and effects. It has continued now for several weeks, with less of outward demonstration than at first, but for that reason, perhaps, the more reliable and hopeful. From ten to fifteen of the girls have usually been present at the inquiry meetings, some of whom have manifested agonizing interest for their soul's salvation, agitated, apparently, with very deep convictions of guilt. We cannot doubt that the Holy Spirit has been striving with many. One of the most cheering evidences of his presence has been the tenderness and zeal of the hopefully pious members of the school, of whom there are about seventeen. Their increased conscientiousness, their earnest prayers and ready flowing tears, have witnessed to their being unusually awakened. For several years the school has not been in so gratifying a condition, spiritually. At present it is impossible

to say what will be the ripened fruits of this interesting season.

In the male seminary we are watching with much interest the religious development of a young priest from the mountains. He was formerly a valiant opponent of the gospel, using all his acquirements, for which he took high rank among his people, in warring against the truth. A year ago he was brought into contact with our helpers in Berwer. Searching the Scriptures, in his opposition to them, he saw his own errors, and many of the clouds of darkness and superstition rolled away. Convinced, intellectually, of the truth of the doctrine of salvation by free grace, he came here in the fall, and at our recommendation he entered the seminary. He has mental qualities of the finest order for a Nestorian, and takes hold of the great doctrines of the Bible with a superior force of mind, so fighting his way out to the light of the truth, against the many errors and blinding superstitions that still obscured his faith in Christ. He has been carrying on a heart struggle too, as well as one of the intellect, professing to realize, most deeply, his great sinfulness.

The Work in the Villages.

Our work in the villages, this winter, is not generally as encouraging as we had hoped to see it, but in certain places there is plain evidence of progress, and cases of conversion are reported. Nowhere is there any opposition. Our helpers are kindly received and attentively listened to, in their pastoral visits; yet the painful fact is, that the masses of the people never come near the places of worship. They often show great cordiality to the preacher, welcome him to their houses, assent heartily to all that is said, and then determinedly go their own way of sin, as before, seemingly dead to all religious impression. I know not that we can do aught else than continue to preach, summoning to our aid greater faith in the power of God's holy word and in the efficacy of prayer. We certainly have the richest promises, if we could but have the faith to avail ourselves of their all-sufficient blessings.

Letter from Mr. Shedd, February 13, 1865.

The Mountain Field.

Mr. Shedd writes encouragingly respecting the prospects of the work in the mountain portion of this mission field. A few extracts will be given.

In Mr. Cochran's letter, of last August, you were informed of the disturbed state of the mountains. Since then the storm seems to have spent itself without doing any body very much harm. It revealed to us the utter corruption of the house of Mar Shimon, and cut off any lingering hope that the young patriarch might become a true shepherd and bishop of souls among his people.

It is a very encouraging fact that we lost no ground. The helpers in Jeloo, notwithstanding the bitter threats and some danger, remain. The hold in Bass is better than it was a year ago. There seems to have been a little gain in Tekhoma during the year, though we failed in planting a man of Oroomiah there. The young men there seem to be laboring with more zeal and fidelity than in any former year. The small district of Chal, near Tekhoma, has been occupied with encouraging results thus far. In the other small district of Arbush, Rakan and Nerwa, the people hear the gospel gladly. They are wretchedly poor and oppressed by the Koords, but a few, at least, are rich in faith, and give pleasing evidence of a change of heart. In Berwer, the light kindled has shed a steady ray. The scattered believers about Amadia and in Berwer have not yet been gathered into a communion, but this year, like the preceding, has added a few names, we trust, to the number of those who shall be saved.

A Promising Student—Death.

The person spoken of in the following paragraph is doubtless the same whose course Mr. Labaree refers to, as 'watched with interest' in the seminary.

One very marked fruit of the helpers' labors in that region is the conversion of a young priest, who was regarded by the old party as the second scholar and teacher among the mountaineers. A year or more ago he went to Mosul, with the idea of going as a Nestorian missionary to the Syrian Christians of India. Failing in his plans, he returned and spent the winter with the young bishop of Berwer, near the village where our helpers reside. Here he began a closer study of God's Word, and this study, in connection with intercourse with our helpers, was blessed to a change in his views if not of his heart. He came to Seir in the autumn, and has spent the winter in the seminary, manifesting a high degree of ability and enthusiasm in his studies, and what is better still, giving considerable evidence of a real change from death unto life.

The death of Deacon Isaac was a sad blow to the mountain work. His influence was great among the mountaineers, and always exerted, gladly, for the gospel. Death has removed several others, whose names we trust are written in the Lamb's book of life, and whom the little flock of believers can ill spare.

Another Appeal for Van.

In the autumn I went with Mr. Knapp and family, on their return to Bitlis, as far as Van. It is the third time I have visited that city, and each visit has added to my deep interest in the place and people. I have only to add my most earnest appeal to that of other missionaries, to the servants of Christ, to come—to hasten—and enter into that perishing harvest of immortal souls. There are the strongest of reasons for men and women of the best piety and talent to come to Van, and to come quickly. There is a post of honor to be occupied, a centre of influence, of incalculable influence, to be filled, a people of enterprise and intelligence to be moulded by the gospel. The way is open for Christ to be honored by missionary effort. They may count themselves honored and happy who are permitted there to labor and to die.

Mahratta Mission.—Western India.

Station Reports.

Reports have been received from several of the stations of the Mahratta mission, for the year 1864; but it will be necessary, for want of room, to omit, at least for the present, much of what was marked in these reports for publication in the Herald. There are stated to be connected with the mission, in the "Ahmednugger Collectorate," 20 churches, with 581 members, and 450 baptized children. During the year, 33 members were received on profession, 23 were excommunicated, (12 from one church,) and 16 died; the year having been one of very unusual mortality.

Ahmednuggur.

The death of the native pastor of the First church at this station was reported last year. no one having been found to take his place, the duties of a pastor have been performed by Mr. Ballantine. In consequence of Mr. Bissell's departure for America, the general duties of the station also fell upon Mr. Ballantine until the middle of April, when Mr. Fairbank came to his relief, and remained in charge till the arrival of Mr. Hazen, in June. "The native helpers labored faithfully." 16 persons were received to the First church, of whom 6 were members of the school for catechists, and 3 were from the girl's school. To the Second church 4 were admitted on profession, by the native pastor.

School for Catechists and Teachers.

Mr. Hazen reports respecting the school for catechists:

Mr. Ballantine was in charge of the school the first part of the year; Mr. Fairbank took charge about the middle of April; and I commenced my duties in it on the 6th of June. Two native teachers have been employed.

Through the liberality of W. F. Stearns, Esq., of Bombay, we were enabled to receive a larger number of scholars than usual. There were sixty-nine on the roll, of whom thirty were members of the church, and twenty-five others were from Christian families. Several from the school united with the church in the early part of the year, and two near the close. One was sent away for misconduct, and some others left on account of health, and for other reasons.

The general attention to study has been gratifying, and the progress of the scholars good. The teachers have been faithful in the discharge of their duties, but the classes have been too large for the best improvement of the scholars. We have also felt the need of more rooms for recitations, the school being much cramped in our present building. The members of the theological class have pursued studies in this school, as usual, for four months.

Girls' School—Native Views.

The school for girls has also been larger than usual, and, owing to the donation of Mr. Stearns, a greater proportion of the pupils have received pecuniary aid. Referring to the examination of this school in October, Mr. Ballantine writes:

The impressions produced on the minds of the native gentlemen who witnessed the examination, are well exhibited in the following extract from an article prepared by one of them, a Brahmin, published in Marathi, in a native newspaper of Ahmednuggur, and afterwards translated and published in the *Dnyanodaya*.

"'The annual meeting of the American Mission commenced this week. Day before yesterday the girl's school was examined. There were about fifty girls present, and some of those who were in the highest class passed an examination as good as that of boys in the government school. All present were highly delighted at the progress which they had made in the different studies pursued. These girls have completely refuted the notion that Brahmins alone are capable of acquiring knowledge, and that Shoodras can never expect to attain to the same level with them. For the girls who were examined on this occasion were not the children of Brahmins, or even of Shoodras, but of the lowest castes, like Mahars; and at the same time, if we look at their pronunciation and their whole bearing, we should never dream that they belonged to those classes which the Brahmins in their pride call *low*. From this we see that it makes little difference in what soil the seeds of knowledge are sown. Even if cast into those kinds of soil that are called low and worthless, they bring forth good fruit, and all should rejoice in it. We congratulate the mission on the success of this school."

Mr. Ballantine also sends an extended extract from another article published in the same native periodical, and written by a native gentleman of the highest caste, for which room cannot be taken here. Our brother well remarks respecting it:

This whole extract is important, as it shows how the better educated natives view our educational efforts and the results produced by them. There is no doubt that the writer is correct when he says our schools are training up an entirely new class of men, to take the front ranks in the native community; and those who have hitherto taken the lead must give way to those whom, a short time ago, they would have disdained to set with the dogs of their flock. Thus God is overturning and overturning here, as in other countries, upheaving the masses and rearranging the elements of society, until He shall come whose right it is to reign.

Khokar.

Mr. Bruce, of this station, reports at the end of his first year of missionary life; a year, he says, which "has passed away very pleasantly." He speaks of trying things in connection with the work. Several members of the church have been excommunicated for marrying their children with idolatrous rites, according to Hindoo custom. To this there

has been a strong temptation, from the fact that the Hindoos have not considered marriage with the simple Christian ceremony as legal. The more faithful Christians repeatedly warned those who seemed inclined to yield to temptation, and when warnings were disregarded, manifested a determination not to compromise with sin, and promptly separated the idolaters from the people of God. Thirteen were excommunicated from the churches of the District during the year. It is hoped that the evil has now ceased. A new law requires that marriage among native Christians shall be according to its provisions. Increased interest is noticed among the people, especially the higher classes, in listening to the preaching of the truth, and there have been cases of hopeful conversion, but no additions to the church.

There are four churches in the Khokar District, with a present membership of 38. One of these churches has a native pastor. "Scarcity and high prices have sadly affected the prosperity" of the schools, many of the best scholars being taken out to work. Two schools were thus broken up. Eight native catechists, according to their reports, have preached 1,944 times, to audiences numbering, in the aggregate, 24,219 persons.

Mr. Bruce has been much occupied with study of the language, but has visited different parts of the field, spending some weeks in tents, and having generally, "a most cordial reception" from the people.

The "Khokar Home Missionary Society" was organized in May, and since that time, "a missionary has been supported, who has labored faithfully among the people of the Mang caste, from which he originally came." Mr. Bruce also says: "I have been pleased to receive contributions of money and grain, at various times, as thank-offerings for the recovery of friends from sickness. In several cases these have been given by Hindoos; and this is gratifying, as showing an increasing confidence in the 'Christian's God,' among those who are not yet ready to acknowledge him before the world."

Sholapoor.

Mr. Harding reports, from this comparatively new station, that the church, formed near the beginning of the year, with 11 members, has been increased by the addition of 4; one a child of Christian parents, "amiable, affectionate," and, by the missionaries, "loved almost as a daughter;" the other three, converts from heathenism at *Barsee*, where there are now "two or three inquirers." At Sholapoor itself, there can only be reported "increasing friendliness," and on the part of some, "avowed conviction of the truth of Christianity;" but no conversions and no earnest inquirers. At *Koombhari*, five miles east of Sholapoor, a native assistant is making steady progress in his work. There are "several inquirers and an interesting school" there; and in two villages, ten miles west of the station, Mr. H. "found, recently, eight or ten men who manifest a real interest in the truth." "The colporter still finds a large demand for the publications of the Bible and Tract Societies."

Pimplus.

Mr. Barker, reporting his field, which "lies between the Godavery and the Pera rivers," and is "32 miles long, from north to south, and 18 miles wide," speaks of labors much interrupted by bereavements (the death of Mrs. Barker and a child) and serious illness. "Many days have been occupied in visiting Christians and inquirers, some of whom live 20 miles from the station." While performing this pastoral work, there have been frequent opportunities to preach to the heathen, among whom "it has been interesting to watch the growing friendliness." The members of the church, (now 19,) reside in ten different villages, some as far as 20 miles from Pimplus. Services on the Sabbath are held at six different places, with small congregations, but such as to give confidence that good is accomplished. There are four schools, and it is a part of each teacher's duty to conduct religious exercises on the Sabbath. "Several large villages are pleading earnestly for schools." As Mr. Barker is constrained, by failing health, to visit the United States, this station was left in charge of Mr. Chapin.

Dakota Mission.

LETTER FROM DR. WILLIAMSON, APRIL 12, 1865.

The Prisoners at Davenport.

DR. WILLIAMSON'S letter is dated at Davenport, Iowa, where he had been for nearly four months, laboring among the Dakota prisoners still confined there. He writes:

As regards the spiritual state of these prisoners, I see great cause to bless and praise God for what he has done and is still doing among them. Many of them are evidently growing in grace and the knowledge of God. When Mr.

Riggs was here, in September, he admitted 27 to the communion of the church, on examination. Of these, 26 belonged to a company of 23 men, 30 women and 31 children, who had been brought here only a few months previous. Of course they had but little religious knowledge, and it is not strange that several of them fell into sins for which I thought it necessary to suspend them from the communion of the church, soon after I arrived. With a single exception, they have since given satisfactory evidence of repentance, and been restored. This is also the case with several who had been longer connected with the church. At our communion on the 1st of January, one man and two women were received on examination; at the communion the middle of February, two men and three women; and on the last Sabbath of March, five men, four women and one girl of thirteen. There remain here, unbaptized, only three men, six women, and seven children, most of whom have preferences for the Episcopal or Roman Catholic church. In a population of 265 souls, including 30 children, we have very nearly 200 communicants in good standing. There are about a dozen under suspension, several of whom appear penitent, but owing to the nature of their offenses, it does not seem proper to restore them to the communion of the church. The other fourteen adults are Roman Catholics, or say they belong to the Episcopal church. Within a year, twenty communicants have deceased here, and thirty-four have been dismissed and sent away.

School.

In another communication Dr. Williamson reports respecting the school at Camp Kearney, Davenport. Most of the 265 Dakotas in confinement there,—(195 men, 40 women and 30 children,) have learned to read, and have made some progress in writing. Very few were readers when they went there. Their general conduct has been "highly commendable,"—such as to win "the kind feelings of every set of men who have had charge of them for any length of time."

MONTHLY SUMMARY.

HOME PROCEEDINGS.

Another month has passed, and it is by no means pleasant to be constrained to say, that the financial prospects of the Board, for the year now drawing towards its close, do not improve. For eight months, from September 1 to May 1, the receipts have been $257,888; only $9,028 more than for the same time last year, and $42,000 *less than one half* the sum appropriated for this year. It is but just towards contributors to state, that there has been a falling off in the income from *legacies*, as compared with the same period last-year, of $21,625, so that the gain in *donations* amounts to more than $30,000; but of this gain $4,000 has been from "foreign lands and missionary stations."

In the good providence of God towards the nation, there is one prospect of relief or the treasury. During the first six months of the year, the average price of gold was considerably above what was estimated in making the appropriations. But the rebellion is, in the main, suppressed; the noise and the miseries of war are passing away; prospects not of peace and quiet only, but of abounding prosperity, in the not distant future, are opening before us; and the price of gold—the expense of exchange on all remittances abroad—has diminished. The Acting Treasurer estimates, that for the whole year there will be a saving of $50,000 on the estimated cost of exchange, bringing the expenses of the year to 550,000 instead of 600,000 dollars, and making the balance needed for the remaining four months, to meet the appropriations, $292,112.

This will make no provision for the relief of the missions,—the urgent need of which was referred to in April,—or for

progress in the work; but even this is $73,000 per month, and for the whole time, from May 1 to September 1, is near $22,000 more than was received in the same period last year, when receipts were much larger than ever before. Will not this simple statement of facts serve as a sufficient "word to the wise"? Will not love to Christ and love to souls; will not gratitude to Him who is doing so great things for us as a people; will not a desire to go forward at such a time as this in the work which *this nation* should do for the world's redemption, lead friends of the Board to see to it that there be no failure at this point in the Board's history? Without general and earnest effort, "as to the Lord and not to men," there will be a failure. With such effort, it may be averted.

MISSIONS OF THE BOARD.

Turkey.—Mr. Trowbridge wrote from Constantinople, March 23: "From all parts of the country we hear of increased congregations and of deep and lively interest in the truth. Through quite an extensive correspondence with nearly all the stations in the interior, I have long been able to 'feel the pulse' of the three missions in this country. My opinion is, that the number of those who attend the Protestant services has greatly increased during the winter, and that solemn attention is given to the preached word. We cannot speak of *revivals*, but we can say that the current of religious feeling flows more rapidly than it did some months ago. I believe the brethren will all come up to the annual meeting with most encouraging reports of what the Lord is doing in this land."

Western Turkey.—Mr. Clarke, of Philippopolis, reports a tour of three weeks, by himself and one of the students in the school, on which they found the Bible, and other volumes and tracts circulated by the mission, "now everywhere well known and freely received." "The reception," he says, "was very different from that of four years since, when all the lower classes feared to purchase books or converse with us, and were often frightened by the cry of Protestant." Of one place he remarks: "The experience of the Sabbath proved to us that there are many minds open, in a measure, to the preaching of the gospel. Many feel unsatisfied with their church services, and that their priests are unworthy of the office, and are seeking, or at least ready for, some change." In the three weeks, Mr. Clarke and his companion "traveled over 160 miles, sold books to the amount of 881 piasters, and circulated over 900 tracts." Labors in the school, he states, have met with encouraging success.

Mr. Giles (see his letter, page 168,) mentions various pleasant facts respecting Cesarea and its out-stations, where he has found the work 'more interesting than he expected,' but is obliged to report, also, persecution and trial at one out-post.

Central Turkey.—Dr. Pratt, writing from Marash, March 21, refers to "the comparatively good state of the First church, the addition of 18 members at its last communion, which was administered by Rev. Kara Krikor, of Aintab, before an assembly of some 1,500, and the flourishing condition of the Second church, which has just called a pastor."

Eastern Turkey.—The station reports of this mission, which occupy several pages of this number of the Herald, and the letters from the native pastor at Diarbekir and Mr. Williams, are well worthy of perusal. Sixteen additions to the church at Diarbekir, contributions there amounting to $778 in gold, a Sabbath school attended by more than 300 persons, a church in which there are "many active Christians," who "think, labor and pray," and "are ready to give their lives for Christ," and all this in a year of much sickness, of "high prices—almost famine—and great business stagnation," and when there was no missionary on the ground, serve to show, as the native pastor says, that "Christ's work is firm there." In the Arabkir field, the number of church members is now 154. Stated services have been maintained at nine preaching places, with an aggregate average attendance of 507; each of the seven churches has sustained a Sabbath school, with an aggregate attendance of 467; the number of registered Protestants has increased to 809;

and in pecuniary contributions there has been progress. The Kharpoot report is full of interest. Mr. Williams, (of another station,) speaks of the village work there as "a mystery and a marvel" to him, and of the contributions of the *very* poor people, for supporting gospel institutions and the purchase of Bibles, as "before his own eyes, incredible." There were 29 additions to the church during the year, and there is a native missionary work of great promise.

Syria.—Mr. Jessup (page 176,) mentions an interesting celebration of a most important event, the completed translation and printing of the Arabic Scriptures, a work on which Dr. Smith labored for eight years, and Dr. Van Dyck, eight years more. The Damascus Moslem, who was imprisoned in Beirut for becoming a Christian, has disappeared, and it is feared he has been secretly put to death. The young man Yusef, from Bano, has been going through the fires again, and is now a refugee under Mr. Jessup's roof. Another Protestant has had his wife and his little daughter taken from him, and there is little expectation that justice can be secured. But the settlement of difficulties at Hums, and the admission and expected admission of several members to the churches, afford "great reason to bless God."

Nestorians.—Mr. Rhea sends extended extracts from letters from Deacon Eshoo, now at Tabreez, as an evangelist and agent of the Bible Society. He has a store where he sells the Scriptures and converses with many Armenians, Mussulmans, Jews and others, and on the Sabbath he preaches to a little company. In October the congregation averaged eighteen. He reports several very interesting cases of persons candidly inquiring, or seeming quite convinced of the truth, and sometimes doing much to enlighten others. Eshoo appears to be "the right man in the right place," and his work, for the present, is quite promising, though there are many adversaries. Mr. Labaree, (page 178,) reports a spiritual condition of the female seminary more gratifying than has been known for several years in that highly favored institution; and Mr. Shed, (page 179,) states that in the mountains the storm of opposition seems to have spent itself without doing very much harm, while there are various indications of good. He once more adds his "most earnest appeal to that of other missionaries, to the servants of Christ, to come—to hasten—and enter into that perishing harvest of immortal souls" at Van.

Canton.—Mrs. Bonney writes that "a very intelligent young man," formerly one of Mr. Bonney's pupils, was recently baptized by Mr. Vrooman, and that the female teacher who has been with her for several years, and four of the pupils, declare their belief and trust in Christ.

North China.—Mr. Chapin wrote from Tientsin, January 16. He had recently visited Peking, and on his way, in company with English missionaries, visited some of the larger towns, and "found multitudes ready to hear the truths of the gospel and anxious to obtain Christian books." The state of the church at Tientsin had not been very satisfactory of late. There was coldness and some dissension; one member had been excommunicated, and "none admitted for nearly twelve months;" but since "the week of prayer" there seemed to be a better state of feeling. Referring to American affairs, Mr. Chapin remarks: "We are watching with deepest anxiety the progress of events in our native land, with special reference to their bearing upon the advancement of the Redeemer's kingdom among us. We watch for indications of a deeper sympathy for the wretched and guilty heathen, in the midst of whom we dwell; for signs of a growing zeal in behalf of their salvation. We look for an increase in the means placed at the disposal of the Board for our aid, and in the number of those coming forth to share our toils. Thus far we have looked and watched almost in vain; may God, in his infinite mercy, grant that it be not so much longer. Many populous cities and whole provinces of Northern China still wait for the advent of the first missionary. Will the churches furnish us men and means to occupy some of them the present year?" Mr. Stanley, (January 17,) mentions the opening of a second chapel by the mission, at Tientsin, so that now, in connection with different missions, there are seven

chapels open for daily preaching in and around that city.

Zulus.—Mr. Rood wrote, February 1, from Amanzimtote, "We have been enjoying a season of more than usual religious interest at this station, during the last month. Our meetings during the week of prayer, at the commencement of the year, were deeply interesting, and the daily prayer meetings still continue, with much encouragement. A goodly number, more than twenty, have manifested deep seriousness, and professed an earnest desire to give themselves to the service of Christ. We pray that the good work may be greatly extended, and that many souls may indeed be brought into the kingdom of God.

Mr. Lindley wrote from Inanda, February 8: "At our communion on the third Sabbath of last month, we received into fellowship twelve new members, one of them by letter. These additions, with the exception of one or two, are the result of a precious little revival with which we were blessed some five months ago. Three of these new members were baptized in infancy, as the children of pious parents, and are the first fruits of infant baptism in our mission. For this and other reasons, we looked on them with a peculiar interest. The number of baptized children in our mission is now very considerable." Mr. Lindley reports much sickness in the country for the previous four months, from which, however, the mission families had been, thus far, exempt.

Micronesia.—Mrs. Bingham wrote from Honolulu, February 25, that Mr. Bingham was somewhat improving in health. Intelligence from their field, at Apaiang, was not very cheering. Before they left, the religious interest seemed to have subsided, and the king had resumed the tobacco agency. But Providence had furnished Mr. Bingham with a printer—a sailor, drifted there in a boat, from a wrecked vessel—who had generously assisted him, with little or no compensation except his board, in printing 325 copies of Matthew, some Narratives designed to illustrate Old Testament allusions, and, on letter paper, —printing paper being exhausted,—"small editions of John and Ephesians." The work of translating the New Testament had proceeded as far as the Epistle to the Philippians before Mr. Bingham's health failed.

Communications of much interest have been received from Mr. Sturges, of Ponape, which will be published in the next number of the Herald. There have been many additions to the church on that island, which numbered, in November last, 154 members. The first converts were baptized four years before.

West Africa.—Letters from Messrs. Walker, (Feb. 20,) and Bushnell, (March 1,) state that Mr. Walker is still improving in health. The small pox is proving very fatal in many places, and is likely to extend its ravages. One member of the church died of it on the first of March, though *at Baraka*—the mission station—there were no cases as yet. Most of the people attribute the disease to witchcraft, which may lead to the sacrifice of many victims on the altar of ignorant superstition. The mission report for 1864 is also received. Eight persons were admitted to the church, one was excluded and five died, "three of them pillars." The present number of members is 47. The average attendance on the boys' school at Baraka was 22, and on the girls' school, 23.

Dakotas.—A letter from Dr. Williamson, (page 182,) respecting the prisoners at Davenport, is of like cheering character with many heretofore published. Two hundred communicants in good standing, out of a population of two hundred and sixty-five, including thirty children!

OTHER MISSIONS.

South Seas.—Light seems to be dawning upon Erromanga, the scene of the martyrdom of Williams, and more recently of Mr. and Mrs. Gordon, of the Presbyterian Church of Nova Scotia. The *Record*, of the Lower Provinces, introducing letters recently received from new missionaries to the New Hebrides Islands, remarks: "The New Hebrides mission has had its dark days, and our pages, within the last few years, have carried many a message of sor-

row. But now it would appear as if the many prayers of the church had been heard, that the clouds were passing away, and a brighter day was beginning to dawn. Especially have we reason for gratitude for the encouraging circumstances in which our missionaries have been settled, and commenced their labors. We are sure that thousands of hearts will rejoice that Erromanga, and Dillon's Bay too, has been occupied by Mr. Gordon, and this in no fool-hardy spirit, but under circumstances so strongly indicative of the guidance of Providence, and the smiles of the great Head of the Church. The Rev. George Gordon's labors have not been in vain; and whom would we desire to see reaping the fruits of the seed sown by him with such toil, and watered with his tears and prayers, and even with his blood, rather than his own brother. The scenes witnessed by our missionaries, 140 attending public worship, over 20 giving evidence of having passed from death to life, and churches being built in various parts of the island, are such as angels must rejoice over. Scarcely less pleasing are the scenes on Fate, [where another of the missionaries has been stationed.] To think of the inhabitants of one district having relinquished idolatry, and a church of sixty members gathered, and this solely by the agency of native teachers, gives us reason to say 'what hath God wrought.'"

The *Magazine and Chronicle* of the London Missionary Society, also gives a letter from Rev. S. Ella, in which he says, respecting a recent visit to Erromanga: "We approached the fatal bay with melancholy feelings. As we entered we saw very distinctly the scene which has so often been described. We found the Aneiteum teacher, and Joe and Kauiaua, and a large number of natives waiting to welcome us. They took us to their chapel, a very unpretending little place, and to the teacher's house. Joe at once informed us of the state of things on this island, and gladdened our hearts by the intelligence, that about 300 people around the bay were attending the means of grace and were really anxious for instruction. They had within a few months erected four chapels. Several of the natives, we trust, have heartily embraced the truth, and are desiring to live in accordance with the will of God. We met about twenty of these."

Assam.—Mr. Scott, of the Baptist Union, Assam mission, North-eastern India, wrote October 1: "The providence of God seemed to thrust upon us the maintenance of a school for the Mikirs. We could not turn away from those earnestly seeking that truth which it is our special mission to give them. The sudden and general waking up of a nation from a sleep of unknown centuries, the casting away of former indifference, prejudices and fears, a new and strange desire to drink at the pure fountain of Eternal Truth, are indications which, at the least, deserve this serious inquiry from the Christian world, Is not the set time for this people come? At our Sabbath service, weekly prayer and conference meetings, daily family worship, morning Bible instructions at the opening of school, by the wayside, wherever instruction may be gained respecting the True God, his Word, Jesus Christ and his atonement, there are few more constant attendants or so earnest listeners,—few who engage in our worship with more apparent feelings of true worshipers, than these same wild dwellers in the mountains and jungles." "Yesterday I had occasion to call to account three or four of my young men for being tardy at their morning work in the field. They hung their heads in silence, and I was about to reprove them, when one, bolder than his companions, said: 'Yes, it is our fault; we are ashamed. But last night, as we sat down to read God's word and pray together before going to sleep, we found so many good words that we kept on reading and talking about them till the morning light came. Then we lay down to sleep, and overslept our time.' I have found, on inquiry, that they often thus spend full one half the night."

The *Missionary Magazine*, of the London Society states: "The aggregate number of native Christians in the Mission churches in and around Amoy is nearly *four hundred*, while the members in connection with the English Presbyterian Mission and the American Dutch Reformed Church are still more numerous."

MISCELLANEOUS.

The Reformed Dutch Board of Missions, was likely, as the *Sower* for May announced, to begin a new year, May 1, "very seriously in debt." It is much to be desired that a Society doing so good a work may be speedily relieved from such embarrassment.

The Presbyterian Board was likely to close its year without a debt, or with one of but small amount.

Donations from Richmond.—One of whom it is testified that he is "a true union man," sent recently, from Richmond, Virginia, *Eighty Dollars* in gold, to constitute a young nephew an honorary member of the American Board. He writes that in 1864 he sent money, (not yet received,) to constitute his mother and his sister honorary members; in 1861 he sent two donations of $100 each, in 1862 one of $260, and in 1863, one of $128.62. No one will be surprised that such a man now remarks: "I need not say that I, with many others, rejoice to be again under the protection of the Old Flag."

EMBARKATION.

Rev. WILLIAM WOOD, of the Mahratta mission, Western India, and Mrs. ELIZABETH P. WOOD, from Greenport, Long Island, sailed from Boston, May 4, in ship Colorado, Capt. Freeman, for Bombay.

DEATHS.

At Umvoti, South Africa, February 10, of consumption, Rev. CHARLES H. LLOYD, of the Zulu mission. He had been in the mission field but little more than two years, and for some months had been setting his house in order, assured that his disease was incurable. A letter from Mr. Grout respecting his death will appear in the Herald for July.

At Ahmednuggur, Western India, March 22, Rev. WILLIAM W. CHAPIN, of the Mahratta mission. Mr. Chapin joined the mission in 1864, reaching Bombay on the 18th of May. He had therefore been in India only about ten months, but he was very promising, and his death is felt as a severe affliction. Fuller statements will appear next month.

At Franklin Mills, Portage County, Ohio, March 19, Mr. JAMES ORR, — for thirty-five years connected with the Cherokee mission of the American Board—aged 73 years and 10 months.

At Sivas, Turkey, February 22, HARRY WARNER, youngest child and only son of Dr. and Mrs. H. S. West, of the Western Turkey mission.

On board ship "N. B. Palmer," (in which he was returning to the United States,) March 18, Rev. ELIHU DOTY, missionary at the East since 1836, first of the American and then of the Reformed Dutch Board, at Batavia, Borneo, and since 1844, at Amoy, China.

DONATIONS.

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Portland, 3d cong. ch. and so. m. c.	54 40	
Pownal, Cong. ch. and so.	36 20	
West Falmouth, 2d do.	25 00—115	60
Franklin co. Aux. So. Rev. I. Rogers, Tr.		
Farmington, Two friends,	10	00
Penobscot co. Aux. So. E. F. Duren, Tr.		
Brewer, 1st cong. ch. and so.	29	79
Waldo co.		
Searsport, Cong. ch. and so. m. c.	7 50	
Stockton, Mrs. A. W. Stowers,	1 00—8	50
Washington co.		
Princeton, Rev. C. L. Nichols,	5	00
York Conf. of chs. Rev. G. W. Cressey, Tr.		
Limerick, A friend,	4 00	
Saco, 1st cong. ch. and so. benev. so.	64 67—68	67
	237	56

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.		
Dublin, Trin. cong. ch. and so. m. c.	4 28	
Hinsdale, Cong. ch. and so. to cons. LEMUEL FALES an H. M.	189 24	
Keene, Cong. ch. and so. m. c.	13 26	
Rindge, do. 39; m. c. 12,01; less counterfeit, 2;	49 01—255	79
Grafton co. Aux. so.		
Bristol, Cong. ch. and so.	21 00	
Hanover Centre, do. 5; Mrs. M. J. Emerson, 5;	10 00	
Lebanon, Mrs. Lydia E. Allen,	100 00	
Lyme, A friend,	5 00	
West Lebanon, Cong. ch. and so.	50 00—186	00
Hillsboro' co. Aux. So. Geo. Swain, Tr.		
Amherst, Ladies' benev. asso.	87 30	
Manchester, Franklin st. ch. and so.	54 36	
Mont Vernon, Cong. ch. and so.	14 80	
Pelham, do.	75 02—231	48
Merrimack co. Aux. So. G. Hutchins, Tr.		
East Concord, Abel Manning,	50 00	
Henniker, Cong. ch. and so. 151,10; prem. 1,15; to cons. JOHN PETERS an H. M.	152 25	
Hopkinton, Cong. ch. and so. wh. with prev. dona. cons. STEPHEN SARGENT an H. M.	30 65	
New London, Mrs. L. M. Trunnell,	5 00	
Pembroke, A friend, 15; Mrs. E. Burnham, 5;	20 00—257	90

Rockingham co. Conf. of chs. F. Grant, Tr.
Atkinson, Cong. ch. and so. 65 50
Windham, Pres. ch. 5 00—70 50
Strafford Conf. of chs. E. J. Lane, Tr.
Milton, Cong. ch. and so. 8 50
Ossipee, Rev. H. Wood and wife, 5; Centre cong. ch. and so. 22; 27 00—35 50
1,037 17
Colebrook, Cong. ch. and so. 18 30
1,055 47
Legacies. — Boscawen, George Coffin, by George Hutchins, 161,42; less expenses, 35c.; 161 07
1,216 54

VERMONT.

Addison co. Aux. So. Amos Wilcox, Tr.
Orwell, Rev. Job Hall, wh. with prev. dona. cons. Mrs. SARAH A. B. HALL an H. M. 25 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, 2d cong. ch. and so. 40,79; friends of missions, 300; 340 79
Waterford, Cong. ch. and so. 16,40; Rev. G. I. Bard, 10; 26 40—367 19
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, 1st Calv. cong. ch. and so. m. c. 17 05
Colchester, Cong. ch. and so. 12 00
Jericho, do. 3 00—32 05
Franklin co. Aux. So. C. B. Swift, Tr.
Bakersfield, Mrs. Polly Stebbins, deceased, 25 00
Enosburgh, Cong. ch. and so. to cons. SAMUEL C. FLETCHER an H. M. 160 00—185 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Derby, Mrs. M. A. Newcomb, 10; Mrs. E. A. McPherson, 10; E. H. Blake, 10; 30 00
Washington co. Aux. so. G. W. Scott, Tr.
Waterbury, Cong. ch. and so. 68 00
Windham co. Aux. So. F. Tyler, Tr.
Bellows Falls, Cong. ch. and so. 6 60
West Townsend, A friend, 5 00—11 60
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Ascutneyville and Weathersfield Bow, Rev. S. S. Arnold, 10; Rev. M. Kimball, 12; B. Bartlett, 4; cong. ch. and so. 18,40; 44 40
Norwich, Cong. ch. and so. 24; a friend, 20; 44 00
Springfield, Cong. ch. and so. m. c. 27 02—115 42
834 26
Bennington, 2d cong. ch. and so. m. c. 47 90
Bennington co. Capt. Dudley, 5th Reg. Co. K. 7 00—54 90
889 16
Legacies.—Peacham, Mrs. Lydia C. Shedd, by Ezra Chamberlain, Ex'r, 433 00
St. Johnsbury, Erastus Fairbanks, by H. Fairbanks, Ex'r, 150 00—583 00
1,472 16

MASSACHUSETTS.

Barnstable co. Aux. so.
West Barnstable, Cong. ch. and so. 25 50
Berkshire co. Aux. So. James Sedgwick, Tr.
Pittsfield, Maplewood inst. m. c. 15 04
Sheffield, Cong. ch. and so. m. c. 4 00
Stockbridge, A friend, a thank offering for recent victories, 10 00
Williamstown, Williams coll. m. c. 20 00—49 04
Boston, (of wh. from a friend, 5;) 1,470 95
Essex co. Aux. so.
Andover, Chapel ch. and cong. to cons. ALBERT BRYANT, J. EDWARD WRIGHT, GEORGE G. PHIPPS, H. M. 294; Rev. D. Oliphant, 10; W. G. Means to cons. Mrs. MARTHA A. MEANS an H. M. 100; 404 00
Lynn, 1st cong. ch. and so. 23,14; m. c. 10,32; 33 46
Salem, Tabernacle ch. and so. to cons. Mrs. S. A. ROBBINS, ELIZA F. PUNCHARD, ELEANOR P. JEWETT, MARY S. HALE, and Miss E. C. FELLOWS, H. M. 508; to cons. CAROLINE A. BROOKS and LUCIA ANN BROOKS, H. M. 200; m. c. 24,58; friends, 50; 782 58-1,220 04
Essex co. North Aux. So. William Thurston, Tr.
Groveland, Cong. ch. and so. 12 55
Newbury, 1st do. 30 00
Newburyport, A friend to cons. Mrs. H. W. BURRILL an H. M. 100 00—142 55
Franklin co. Aux. So. L. Merriam, Tr.
Conway, A. Rice, 20 00
Whately, Cong. ch. and so. 76 00—96 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Florence, C. E. L. 1 00
Hatfield, GEORGE W. HUBBARD to cons. himself an H. M. 100 00—101 00
Middlesex co. Aux. so.
Ashland, Cong. ch. and so. 40 00
Cambridgeport, Stearns chapel, m. c. 11 00
Charlestown, 1st cong. ch. and so. 110; m.c. 17,41; a friend, by Rev. A. Walker, 1; 128 41
Concord, Mrs. Hoar, 10 00
Dracut, 1st cong. ch. and so. m. c. 3 00
East Cambridge, Evan. ch. and so. m. c. 22,08; a friend to cons. Rev. NATHANIEL MIGHILL an H. M. 50; 72 08
Grantville, Cong. ch. and so. m. c. 38 01
Hopkinton, J. C. Eames, 3 00
Lowell, John st. ch. and so. 80 50
Malden, Trin. cong. ch. and so. 61 00
Marlboro', Union ch. and so. add'l, 5 00
Natick, 1st cong. ch. and so. m. c. 17 10
Newton Corner, Mrs. A. B. Ely, 500 00
Waltham, Cong. ch. and so. (add'l to $100 rec'd in March,) 34,43; a friend, 5,00; 39 43
West Newton, Cong. ch. and so. 239,79; m. c. 43,19; 282 98-1,291 51
Middlesex Union.
Boxboro', Evan. cong. ch. and so. m. c. 3 05
Fitchburg, 2d cong. ch. and so. m. c. 27 00
Townsend, Miss C. Wright, 5 00—35 05
Norfolk co. Aux. so.
Dorchester, 2d cong. ch. and so. add'l, 5 00
Medfield, 2d cong. ch. and so. 20 58
Roslindale, 1st do. m. c. 4 00
Roxbury, Eliot ch. and so. m. c. 11,04; Vine st. ch. and so. m. c. 30; 41 04
Sharon, Cong. ch. and so. 15,90; less counterfeit, 75c.; 15 15
West Roxbury, So. ev. ch. and so. m. c. 33 80—119 57
Old Colony Aux. So.
Fairhaven, 1st cong. ch. and so. 143 93
Plymouth co.
Plymouth, 5th cong. ch. and so. 4 00
Plympton, Cong. ch. and so. 16 50—20 50
Taunton and vic. Aux. so.
Norton, Trin. cong. ch. and so. 22 02
Worcester co. Central Asso. E. H. Sanford, Tr.
Berlin, Cong. ch. and so. m. c. 40 00
Worcester co. South, W. C. Capron, Tr.
Northbridge, 1st cong. ch. and so. m. c. 21 70
4,799 36
Chelsea, Winnisimmet ch. and so. m. c. 37,68; Broadway ch. and so. m. c. 41,31; 78 99
Nantucket, 1st cong. ch. and so. 27 25—106 24
4,905 60
Legacies.—Leicester, William Sylvester, by Sally Sylvester, 175 00
5,080 60

RHODE ISLAND.

Providence, Unknown, 5 00

CONNECTICUT.

Fairfield co. East, Aux. So.
Newtown, Cong. ch. and so. 11 70
Stratford, G. Loomis, 5 00—16 70
Fairfield co. West, Aux. So. C. Marvin, Tr.
Fairfield, 1st eccl. so. special coll. 52 00
Greenwich, 2d cong. ch. and so. 50 15—102 15
Hartford co. Aux. So. A. G. Hammond, Agent.
East Windsor, S. Wells, 2 84
New Haven City, Aux. So. F. T. Jarman, Agent.
North ch. and so. m. c. 23,55; Davenport ch. and so. m. c. 8,08; Centre ch. Eli Whitney, 100; 131 63
New Haven co. East, F. T. Jarman, Agent.
Northford, Cong. ch. and so. m. c. 17 08
New Haven co. West Conso. F. T. Jarman, Agt.
Waterbury, 2d cong. ch. and so. m. c. 9 98
New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Trs.
Salem, Cong. ch. and so. 30 85
Windham co. Aux. So. Rev. S. G. Willard, Tr.
East Putnam, 1st cong. ch. and so. 6 50
Willimantic, Cong. ch. and so. m. c. 19 10—25 60

336 83

C. R. S. to cons. Rev. JESSE W. HOUGH, of Williston, Vt., an H. M. 200 00

536 83

Legacies.—Canterbury, Rev. R. S. Hazen, by T. A. Hazen, Ex'r, $100; less tax, 6; 94 00
Vernon, Mrs. N. O. Kellogg, (in part,) by George and Allyn Kellogg, Ex'rs, 3,000 00—3,094 00

3,630 83

NEW YORK.

Buffalo and vic. H. Stillman, Agent.
Buffalo, 1st pres. ch. to cons. DAVID S. BENNETT, Mrs. RUTH MARSHALL, Mrs. EMILY BRISTOL, Mrs. JANE ADELINE FARNHAM, and Mrs. ABBIE G. SEYMOUR, H. M. 517 67
Lancaster, Pres. ch. 40 00

557 67
Less exch. 2 78—554 89

New York and Brooklyn Aux. So., Agency of the Board, Bible House.
(Of wh. from Brooklyn, Ch. of the Pilgrims, S. B. Chittenden, 1,500; South pres. ch. m. c. 109,55; Lafayette av. pres. ch. m. c. 59; New York, West pres. ch. 993,43; do. C. Adams, 50; Mercer st. pres. ch. m. c. 36,60; Central pres. ch. 98,13, wh. cons. Rev. JAMES B. DUNN an H. M.; W. C. Martin, 50; R. J. Dodge, 100; W. C. Conant, 50; Mrs. L. M. Howland, 100; T. B. Gunning, 100; Mrs. Robbins, 20; F. Marquand, 150, wh. cons. SPENCER TRASK an H. M.; Mrs. T. B. Shelton, 50; E. T. Tefft, 25; E. Craig, 50; T. Ketcham, 100; S. Hastings Grant, 20; Mrs. James Stokes, 1,000; Anson G. P. Stokes, 250; C. H. Isham, 100, wh. cons. CHARLES BRADLEY ISHAM an H. M.; John A. Livingston, 200; Frederick A. Lane, 500: G. W. Lane, 200; F. F. Marbury, 30; John Van Arsdale, 50; E. D. Stanton, 250; G. S. R. 100; C. H. Ludington, 100; R. D. Lathrop, 25; A. J. Dwight, 25; M. Hartley, 50; D. S. Dodge, 25; M. Howland, 25; George C. Wetmore, 20; C. A. Bulkley, 100; D. E. Van Valkenburgh, 25; F. H. Slade, 50; Mrs. F H. Slade, 50; W. E. Dodge, Jr., 250; S. Newton Smith, 25; W. E. Dodge, 1,000; Mrs. W. E. Dodge, 200; H. Griffin, 50; George F. Betts, 100; C. C. Dodge, 100; E. B. Ketcham, 50; James C. Holden, 100, wh. cons. Mrs. CLARISSA PACKARD an H. M.; C. N. Talbot, 100; E. Phinney, 25; Mrs. E. Phinney. 25; Amicus, 500, wh. cons. W. S. OPDYKE an H. M.; R. Hoe, Jr., 25; Mrs. John J. Townsend, 20; D. H. McAlpin, 50; D. D. Lord, 50; E. F. Hatfield, 40; T. B. Hidden, 25; A. D. Shepard, 100; Waldo Hutchins, 500;) 11,417 83
Syracuse and vic. Aux. So. Henry Babcock, Tr.
Lafayette, Cong. ch. 23 85
Otisco, Mrs. Cook, 1,50; Mr. and Mrs. Brown, 10; 11 59
Pompey, 1st cong. ch. and so. 50 00
Syracuse, 1st pres. ch. to cons. Mrs. MARY C. FOBES an H. M. 285 49—370 84

12,343 56

Angelica, V. Thomas, 10 00
Batavia, Pres. ch. 154; P. L. Tracy, 30; 184 00
Brighton, Cong. ch. 41 25
Catskill, Rev. and Mrs. F. F. Judd, 15 00
Champlain, Mrs. Kezia Copeland, 45 00
Chenango Co., S. M. 5 00
Corfu, Pres. ch. 5; E. Whittlesey, 5; 10 00
Essex, Pres. ch. 23 00
Jamestown, 1st pres. ch. 16; L. Hallock, 1; 17 00
Junius, Pres. ch. W. H. M. and L. B. P. 3 00
Lyle, Pres. ch. 20 00
Nassau, do. 3 00
Newark, do. 122 10
Norwich Corners, do. 5,59; Rev. S. N. Robison, 5; 10 59
Orangeville, Pres. ch. 4 55
Pine Plains, do. 6 00
Pleasant Plains, M. Harris, 10 00
Portville, Pres. ch. 74 00
Rome, Mrs. Ruth H. Foote, 10 00
Suspension Bridge, Cong. ch. 20 04
Trumansburgh, Pres. ch. 63 88
Vail's Gate, Mrs. Sarah L. Dean, 10 00
Walton, 1st cong. ch. and so. (in full of 70;) 20 00
West Bloomfield, Cong. ch. and so. 82 09
Willett's Point, One that is trying to serve Christ, 4 35
Windham Centre, Pres. ch. m. c. 22 00—835 85

13,179 41

Legacies.—New York, William Mandeville, by Jacob Bronson, Ex'r, (in full,) 117 56
Rochester, Harvey Lyon, by F. Starr, Ex'r, (prev. rec'd, 1,900,) 100 00—217 56

13,396 97

NEW JERSEY.

Beach Glen, Mrs. S. E. Beach, 2; Mrs. C. Beach, 2; 4 00
Beverly, Pres. ch. 41 50
Boonton, do. 41 55
Dover, A corporate member, 40 00
Frankfort, 1st pres. ch. 40 25
Newark, 1st cong. ch. and so. 118,10; 1st German ch. 15; 133 10
Newfoundland, Pres. ch. 25 00
Plainfield, 2d pres. ch. m. c. 50 00
Rahway, T. Morris, 5 00
Sparta, Pres. ch. 11 25—391 65

PENNSYLVANIA.

By Samuel Work, Agent.
Catasauqua, Pres. ch. 43 20
Danville, Mrs. Mary M. Magill, 5 00
Delaware Water Gap, Pres. ch. 3 60
Jeffersonville, 1st pres. ch. 4 00
Philadelphia, Lombard st. Central pres. ch. 12; Manyunk pres. ch. 12; Rev. J. Miller, 10; Rev. E. Bruen, 20; J. D. L. 30; 84 00

Pittsfield, Pres. ch. 3 00
Springfield, do. 3 45
York, Samuel Small, 1,000 00—1,146 25
Athens, G. A. P. 5 00
Belle Valley, Rachel Russell, 5 00
Carbondale, A widow's mite, 5 00
Cowdersport, CHARLES S. JONES to cons. himself an H. M. 100 00
Edinboro', Isaac Fry, 2 00
Erie, 1st pres. ch. 100; D. H. SANFORD to cons. himself an H. M. 100; 200 00
Fairview, Pres. ch. 11 30
Honesdale, do. m. c. 100; a friend, 5; 105 00
Hyde Park, Pres. ch. 33 00
Lewistown, F. I. Hoffman, 20 00
Lock Haven, G. B. Perkins, 1 70
Pleasant Mount, Pres. ch. 48 00
Unionville, do. 7 00—543 00

1,689 25

DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. 200; m. c. 71,80; Rev. W. B. Evans, 10; Assembly's ch. to cons. Rev. T. B. MCFALLS an H. M. 150; 431 80

VIRGINIA.

Army of the Potomac, A surgeon, 100 00
Richmond, David Turner, to cons. SAMUEL A. WOOD, Lyme, N. H. an H. M. (80; gold prem. 36;) 116 00
Winchester, Chaplain L. M. Birge, 3d brigade, 1st division army of Shenandoah, 25 00—241 00

OHIO.

By William Scott.
Bantam, Pres. ch. 10 60
Batavia, do. 12 30
Cincinnati, 3d pres. ch. m. c. 14,85; 1st Ger. pres. ch. 11; 2d pres. ch. (of wh. from Philip Hinkle to cons. Miss MAGIE GIVEN an H. M. 100;) 636,23; m. c. 12.63; 674 71
Delaware, Little mill ch. and so. 18 15
Jersey, Pres. ch. m. c. 10 00
Mt. Gilead, Pres. ch. 10 00
Radnor, Delhi pres. ch. 10; M. Humphreys, 10; 20 00
Wilkesville, J. G. Miller, 3 00

758 76
Less ex. 1 00—757 76
Ashtabula, 1st pres. ch. m. c. 12 00
Aurora, B. F. Spencer, 20 00
Canton, Pres. ch. m. c. 38 59
Claridon, Cong. ch. and so. 15 10
Cleveland, 1st pres. ch. m. c. 12,70; Elizabeth E. Taylor, 100; 112 70
Elyria, 1st pres. ch. 97 00
Fitchville, Zalmon Greene, 5 00
Gustavus, Pres. and cong. ch. 17 05
Harmar, Cong. ch. and so. m. c. 18 25
Johnston, Pres. and cong. ch. 20; less counterfeit, 75c.; 19 25
Pomeroy, Welsh Cong. ch. and so. 6 00
Ravenna, C. T. Isbell, 9 00
Sandusky, Pres. ch. 43 18
Southington, Pres. and cong. ch. 2 10
Tallmadge, D. Preston, 10 00
Toledo, George E. Pomeroy, to cons. Mrs. CHARLES S. LE DUC, Hastings, Min. an H. M. 100 00
Willoughby, L. Lloyd, 10 00—535 22

1,292 98

INDIANA.

By William Scott.
Aurora, Pres. ch. bal. 16 00
Delphi, Pres. ch. 31 00
Indianapolis, 2d pres. ch. m. c. 15 00
Seymour, Pres. ch. 39 50
Terre Haute, 1st cong. ch. and so. 50 65—152 15

ILLINOIS.

By William Scott.
Bunker Hill, C. C. 25 00
Mattoon, Pres. ch. 15 00
Rosemond, B. E. Warner, 1 00
Unity, Pres. ch. Rev. S. Ward, (part of a thank-offering,) 1 75
Virden, Pres. ch. 39 00—81 75
Altona, L. Bissell, 4 00
Bloomington, E. B. Ellis, 5 00
Chicago, Westminster pres. ch. 10; Olivet pres. ch. 75; Calvary pres. ch. 5; 3d pres. ch. 200; 1st cong. ch. and so. 24,20; Mrs. C. D. Dill, 5; 319 20
Galesburg, Rev. E. Jenney, 20 00
Griggsville, Cong. ch. and so. m. c. 50 00
Hamilton, Cong. ch. and so. 10 25
Knoxville, Pres. (N. S.) ch. 10 00
Lawn Ridge, Cong. ch. and so. 20 00
Onarga, do. 7 00
Payson, do. 15 00
Peoria, Main st. do. 30 00
Rockford, 1st cong. ch. and so. 43 52
Rosemond, do. 14 00
Rushville, Pres. ch. m. c. 15 50
St. Charles, Cong. ch. Rev. W. A. Lloyd, 10 00
Summer Hill, Cong. ch. and so. 8 00
Winnebago, do. 33 35—614 82

696 57

MICHIGAN.

Adrian, Plymouth ch. and so. 20 00
Battle Creek, Cong. and pres. ch. 85 00
Kalamazoo, P. L. H. 3 00
Niles, Pres. ch. 100 00
Saline, do. 40,50; less exc. 25c.; 40 25—248 25

WISCONSIN.

Lodi, Pres. ch. m. c. 15 00
Monroe, Cong. ch. 14 75
Waukesha, O. Gray, 1 00—30 75

IOWA.

Bowen's Prairie, George K. Smith, by Isaac Russell, 1 25
Davenport, German cong. ch. and so. 3 00
Denmark, Cong. ch. and so. 50 00
McGregor, do. 45 55
Muscatine, do. 55 00
Wayne, J. L. Smith and family, 5; Mrs. E. P. Smith, 2; 7 00—161 80

MINNESOTA.

Austin, Cong. ch. and so. 2 25
Mankato, Pres. ch. and so. four friends, 3 25
Northfield, Cong. ch. and so. 28 00
Plainview, Rev. Henry Willard, 5 00
St. Paul, House of Hope pres. ch. m. c. 12 60—51 10

TENNESSEE.

Memphis, J. E., Jr. 20 00

MISSOURI.

Hannibal, Cong. ch. and so. 50 00
Little Osage, Mary B. Dodge, 20 00—70 00

NEBRASKA TERRITORY.

St. Stephen, A. and S. Ballard, A thank-offering, 10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Fuhchau, China, Rev. S. F. Woodin, 24; Mrs. Bridgman, 48,35; George Woodin, 20; Dr. B. S. Lyman, 25; H. D. Williams, 25; 142 35
Madras, Chintadrepettah ch. 33,37; Royapooram coll. 2; Madras, (of wh. from T. J. Knox, 25; Lt. K. F. Stevenson, 5; Capt. Goddard, 13; Zenana school, by Mrs. W. 12; collections for schools, 372,78;) 427,78; 463 15
Madura, India, Melur, 6,57; marriage fee from Mr. Capron, 50c.; coll. at Sept. meeting, 6,26; 13 33

Mahratta mission, India.—Ahmednuggur, of wh. from Mr. Adams, 4; Lt. S. S. Jacob, Aden, 12,50); C. Shaw, 50; Col. C. Birdwood, 100; Mrs. Capt. Anderson, 25; A. S. Bulkeley, 12,50; Dr. Dick, 25; a friend, 2,50; J. R. Naylor, 10; J. D. Munder, 10; G. W. F. 10; Col. Montgomery, 5; Dr. A. Graham, Edinburg, 25,15; a friend, 12; James Hunter, 30); B. Burn, 6; Lt. J. H. Drummond, China, 30; W. D'Oyly, 100; G. M. Macpherson, 125; Col. J. Field, 40; Dr. A. M. Rogers, 25; William Watson, 25; W. B. Mulock, 10; Walter Scott, 12,50; R. W. 10; Surat mission press, 50; Hon. C. E. Hobart, 15; a friend, 11,25; do. do. 8; avails of box sent from Edinburgh, 1,25; a friend for catechist, 5; coll. at annual meeting and afterwards, 131,86; m. c. 14,95; coll. for pastors and catechists, 16,47; maternal box, 3,11; 1,244 04

Bombay.—Individuals, by Rev. H. W. Ballantine, 987,68; m. c. 3,32; 991 00

Satara, Col. R. Phayre, 100; Lt. W. Manson, 50; W. Harrison, 15; Major W. C. Parr, 12,50; Mr. P. Myatt, 5; Rev. B. Bradley, 5; Rev. S. B. Munger, 15; m. c. 1,75; 204 25

Sholapoor.—A. Stewart, 125; F. Stearns, 125; G. Steel, 125; A. Grant, 25; F. F. Lidderdale, 25; L. S. Thomas, 50; Karsandass Madhavadass, 125; a friend, 125; M. H. Scott, 250; R. Hannay, 100; A. F. Wallace, 100; J. Bogie, 50; J. Sands, 125; A. Huson, 25; J. Bevis, 50; J. Langlay, 25; A. C. Gumpert, 25; W. Cooper, 25; J. Tweedie, 25; C. Macdonald, 50; Mr. Joynson, 25; E. Pennell, 75; R. F. Young, 50; R. McIlwraith, 125; Chubildass Lulabhoy, 25; Hajee Moosa Jusub, 62,50; J. Gordon, 125; Hajee Mohomed Seedick, 62,50; a friend, 125; a Hindoo friend, 100; Dossabhoy Merwanjee, 75; Hurgowundass Pranjeevundass, 25; Luckmidass Khimjee, 50; Muthuradass Lowjee, 12,50; Vimmally Shamjee, 25; Dyall Callidass, 25; E. Heycock, 25; S. G. Young, 25; W. F. Peel, 25; R. Pringle, 25; J. C. McKay, 25; Premchund Roychund, 500; Premabhoy Hemabhoy, 125; (the last two for scholars' clothing;) a friend, 250; do. do. 100; C. M. Kelso, 50; L. Mavrocordato, 62,50; Mrs. Hailes, 17,50; a friend, 13,30; J. Miles Smyth, 12,50; Col. Stewart, 25; Others by Rev. C. Harding, 366,50; 4,209 80

Turkey, Nicomedia, a poor brother for the miss. work in India, 6,60; Mosul, m. c. 4,40; Diarbekir, m. c. 17,75; Mardin, (of wh. from m. c. 28,90; Berri Daoud, 1,10; Simeon, avails of a vow, 5,73; "Wellie," £1, or 4,85,) 40,58; 69,33

Seneca Mission, Lower Cattaraugus, N. Y. m. c. 4 15

Germany, (Baden,) Freiberg, CHARLES METZ, Jr., to cons. himself an H. M. 132 16

Canada, Markham, W. H. Allworth, 4,40; Montreal, Am. Pres. ch. (in part,) (121,09; prem. 55,70;) 176,79; St. Catharines, 1st Pres. ch. (addi.) 12,54; 193 73

7,667 29

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, T. G. Stickney, for Rev. H. J. Bruce, India, 25; Brewer 1st Cong. ch. s. s. 89,95; Pownal, Cong. ch. s. s. 11.40; 126 35

NEW HAMPSHIRE.—Atkinson, Cong. ch. s. s. 1,50; Auburn, Cong. ch. s. s. 10; Bristol, Cong. ch. s. s. 6; Gilsum, Cong. ch. s. s. 3; Hancock, Cong. ch. s. s. 16; Henniker, Cong. ch. s. s. for Mrs. Ballantine's school, Madura, 25; Marlboro', Cong. ch. s. s. 12; Milton, Cong. ch. s. s. 4,50; Winchester, Cong. ch. s. s., Mrs. Atherton's class, (of which from Mrs. Atherton, 1; Flora, 75c.; Alice, 75c.; Ella, 75c.; Julia, 75c.; Ellen, 52c.; Hattie, 50c.; Hattie, 50c.; Helen, 25c.; Abbie, 25c.;) 6,02; 84 02

VERMONT.—Burlington, 1st Calv. Cong. ch. s. s. 8,67; Georgia, Cong. ch. s. s. 5; Norwich, Cong. ch. s. s. 16; Peru, Cong. ch. s. s. 8,30; Waterbury, Cong. ch. s. s. 6,25; 44,22

MASSACHUSETTS.—Boston, Central ch., Mercy Whitcomb, for boys' sch. Oroomiah, 25; Chatham, 1st Cong. ch. s. s. 5,07; Conway, Cong. ch. s. s. 42,41; Ipswich, (of wh. from 1st Parish s. s. 25; scholar deceased, 4,11,) 29,11; Lenox, Cong. ch. s. s. for Madura Miss. sch. India, 11,50; New Bedford, Trin. ch. s. s. for ed. of Diarbekir girl, 40; Newbury, 1st Cong. ch. s. s. 7,30; Plympton, Cong. ch. s. s. for Mira Proctor's school, India, 15; Salem, Tabernacle ch. s. s. 30; South Williamstown, Cong. ch. s. s. 4,84; West Roxbury, South Ev. ch. s. s. 6,87; West Boylston, Cong. ch. s. s. 4,50; 221 60

RHODE ISLAND.—Little Compton, United Cong. s. s. soc. 15 00

CONNECTICUT.—Haddam, Cong. ch. s. s. 5; Kent, Cong. ch. s. s. 20,30; New Haven, North ch. s. s. towards the support of Rev. Henry Ziba, native pastor, Madura mission, India, 29,09; Northford, Cong. ch. s. s. 9; Stonington, 1st Cong. ch. s. s. 20; Winsted, 1st Cong. ch. s. s. 2,20; 85 59

NEW YORK.—Deckertown, s. s. 9,26; Hudson, 1st Pres. ch. s. s. for support of Dea. John Hormezd, Nestorian helper, 70; Portville, Pres. ch. s. s. 12; Windham Centre, Young People's Benev. So. 15,38; 106 64

NEW JERSEY.—Madison, Pres. ch. s. s. 39 39

PENNSYLVANIA.—Athens, R. P. Dutch ch. s. s. for Turk. Mission, 26,64; Delaware Water Gap, Pres. ch. s. s. 1,40; Girard, Willie B. Howland, for Rev. W. W. Howland, Ceylon, (1; gold, prem. 40c.) 1,40; Philadelphia, Cedar st. Pres. ch. s. s. Miss. So. 20; Manayunk, Pres. ch. s. s. 10; 59 44

MARYLAND.—Baltimore, Little Mortie, 2 00

OHIO.—Athens, Pres. ch. s. s. for Rev. J. K. Greene, Turkey, 12,50; Bowling Greene, Pres. ch. s. s. 5; Claridon, Cong. ch. s. s. 8,65; Delaware, Little Mill ch. s. s. 2,81; Hinckley, Cong. ch. s. s. 3,05; Mt. Gilead, Pres. ch. s. s. 7,80; Nelson, Cong. ch. s. s. 6,10; Wellington, 1st Cong. ch. s. s. 10; 55 91

INDIANA.—Aurora, Pres. ch. s. s. 50; Delphi, Pres. ch. s. s. 17; Greencastle, 1st Pres. ch. s. s. 8,10; Greenwood, Pres. ch. s. s. for Rev. H. W. Ballantine's school, 5; Vevay, Pres. ch. s. s. for Rev. H. W. Ballantine's school, 10,50; 90 60

ILLINOIS.—Payson, Cong. ch. s. s. 60; Rosemond, 1st Cong. ch. s. s. 7; Troy, Pres. ch. s. s. 1,50; Woodburn, Cong. ch. s. s. (7,83; prem. on silver, 70c.) 8,53 77 03

MINNESOTA.—Mary Ainslie, for support of Julia Cortes, Gaboon, West Africa, 15; St. Charles, Lily Grace Beekman, 5c. 15 05

1,022 84

Donations received in April, 34,986 46

Legacies, 4,230 63

$39,217 09

☞**TOTAL from September 1st, 1864, to April 30th, 1865,** $ 257,887 85

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